PRABODHA CHANDRODAYA.

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CONTINENS

SCHOLIA ET SCRIPTURAE VARIETATEM.

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HERMANNUS BROCKHAUS.

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Prolog.

P. 1.

Natvâ parâtmânam açesha-dehinâm
âtmânam, asyaiva sukha-prabodham
kartum, *Prabodhâ*khya-nibandhane mayâ
Prakâça-nâmnî kriyate hi tîkâ. 1.
Vinâyakasya tanayo Dîkshitasya 'akarod imâm
Râmadâso 'tisaralâm tîkâm, satâm manoramâm. 2.

Atha kam apy antevâsinam bahuço 'dhyâyita-vedânta-siddhântam api tatra 'avabodha-parâṅmukham nâtakâdi-rasikam parama-kârunikâḥ çrî-Krishnamiçrâḥ Prabodhacandrodayâkhya-nâtaka-vyâjena tam bubodhayishavas, tad racayanti sma. tatra 'âdya-padya-dvaye *Nândî*-saṅjñake nirvighna-parisamâptaye kritam maṅgalam nibadhnâti:

Çl. 1. *madhyâhna* iti. vayam *tad* aupanishadam *mahas* tejaḥ *upâsmahe* sevayâmaḥ. kîdriçam mahaḥ: *sândrânandam*, *sândro* nivido nityo ya *ânandas*, tad-rûpam. punaḥ kîdriçam: *amalam* avidyâ-tat-kâryâdi-dosha-çûnyam. punaḥ kîdriçam: *svâtmâvabodham*, *svâtmâ* 'eva sva-svarûpam eva *avabodhaḥ* prakâço yasya; sva-prakâçam, ity arthaḥ. tat kim: *yad-ajñânato* yasya 'ajñânât *iti* idam *trailokyam unmîlati* prâdur bhavati. idam kim, tatra 'âha: *kham* ity-âdi. ajñânât prapañcotpattim lokam drishtântena 'âha: *madhyâhnârka-marîcikâsu payaḥ-pûra iva;* yathâ madhyâhne sikatâdi-pratiphaliteshv arka-kiraneshu tad-vishayâjñânât payaḥ-pûra-jñânam jâyate, tathâ satyânandâdi-rûpa-brahmâjñânât prapañcotpattir, ity arthaḥ. evam cet, katham anartha-nivritir? ity âçaṅkya, sa drishtântam âha: *yat-tattvam* yasya trailokyasya tâttvikam svarûpam *vidushâm* jñâninâm *punaḥ nimîlati* naçyati; âtma-svarûpâtiriktam na bhavati, kim tu brahma-svarûpena tishthati, ity arthaḥ. tatra drishtântaḥ: *srag-bhogi-bhogopamam*, *sraji* mâlâyâm utpanno yo *bhogi-bhogaḥ* sarpa-dehaḥ, tena 'upameyam. tathâ ca 'ayam arthaḥ: mâlâ-tattva-

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sâkshâtkârât tad-bhinnaḥ sarpa-deho na bhavati, kiṁ tu tat-svarûpeṇa 'avatishṭhate, evaṁ brahmâdvaita-sâkshâtkârât svarûpâtirikta-rûpeṇa prapañco na tishṭhati, iti, evaṁ ca sati, ajñâna-nivṛitti-prayojanaṁ, prayojana-kâmo 'dhikârî pratipâdya-pratipâdaka-bhâvaḥ sambandhaḥ aikyam abhidheyam ity-âdi pradarçitaṁ. (*K.*

Mâtur udûkhala-bandhe bahu-nirbandhe sahelasya,
tribhuvana-bandha-sahishṇor, bâlaka-Vishṇoḥ smitaṁ jayati. 1.
Prabodhacandrodaya-nâma nâṭakaṁ,
jñânâgni-sançuddha-viçishṭa-hâṭakaṁ,
Bhaṭṭottarâcârya-*Maheçvaraḥ* kṛitî
ṭîkâmayâmlena karoti nirmalaṁ. 2.

"*Sûtradhâraḥ* paṭhen *nândîṁ* madhyamaṁ svaram âçritaḥ" iti nâṭake niyamât, *sûtradhâra*-padârthaḥ pradhâna-naṭo raṅga-sthalam âgatya *nândî*-pada-vâcyaṁ maṅgalaṁ karoti. —

Çl. 1. *madhyâhna* iti. etat prabandha-pratipâdyasya 'advitîyasya Brahmaṇa upâsanâ-kathanam idaṁ. "Brahmaṇaç ca 'âditya-varṇaṁ tamasaḥ parastâd" ity-âdi Çrutyâ sûrya-tejaḥ-svarûpatvaṁ. "nityaṁ vijñânam ânandaṁ Brahma" iti Çrutyâ jñânânanda-svarûpatvaṁ ca, iti Vedânta-siddhântaḥ; tâdṛiça-Brahmaṇaç ca 'avidya-daçâyâm asâkshâtkârât trailokya-dvaitaṁ bhâsate, avidyâ-nâçe tu tad-advaitam eva bhâsate, na tu vahiḥ-padârthântaram, iti siddhântaḥ, tad-anusareṇa 'asya çlokasya 'anvayo bodhyaḥ, tathâ hi: *svâtmâ* paramâtmâ Brahma, tad-âtmakam *avabodhaṁ* jñâna-svarûpaṁ *mahas* tejaḥ-svarûpaṁ, *sândrânandaṁ* niviḍânanda-svarûpaṁ, *tat* prasiddham *amalaṁ* ca nirlepaṁ vayam *upâsmahe* ârâdhayâmaḥ. *yad-ajñânato* yad-asâkshâtkârât *trailokyam unmîlati* Brahma-bhinnatayâ tattvena Brahma vishayî-bhavati. Brahmâkâram âha: *khaṁ vâyur* ity-âdi; *kham* âkâçaṁ, *jvalanaṁ* tejaḥ, *iti* 'iti, ity-âdi 'ity arthaḥ. tâdṛiçonmîlane dṛishṭântam âha: *madhyâhna* 'iti; *madhyâhnakâlînârkasya marîcikâsu* âkâçe dṛiçyamâna-galaj-jvalâyamâna-raçmi-samûheshu *payaḥ-pûra iva;* tâdṛiça-marîcikâsu payaḥ-pûro yathâ unmîlati bhrama-vishayî-bhavati, tathâ, ity arthaḥ. tathâ: *yat-tattvaṁ vidushâṁ* jñânatâṁ yat-tattva-sâkshâtkâravatâṁ janânâṁ sthâne, tad eva trailokyaṁ *punar nimîlati* kha-vayv-âdi-rûpa-tad-bhinnatvena bhramâvishayî-bhavati, ity arthaḥ. tâdṛiça-nimîlane dṛishṭântam âha: *srag-bhogi* 'iti; bhrameṇa gṛihîtaḥ *sraji* mâlâyâṁ *bhogi-bhogaḥ* sarpa-kâyaḥ yathâ 'anupadaṁ viçesha-darçanât nimîlati bhramâvishayî-bhavati, ity arthaḥ. yady api marîcikâsu jala-bhrama-nimîlanam eva 'upasthitatvâd dṛishṭântayitum ucitaṁ, tathâpi tan-nimîlanam anupadaṁ prâyaço na bhavati, 'ity ato dṛishṭântântarânusaraṇaṁ.)

Çl. 2. *api ca*, iti. prâktana-maṅgala-samuccayârthaḥ *api*-çabdaḥ. *antar* iti. *Candrârdhamauleḥ* Candraçekharasya *pratyak-jyotiḥ*, jaḍânṛitâhaṅkârâdibhyaḥ prâtikûlyena satya-jñânânandâdi-rûpatvena ca '*añcati* prakâçate, tat *pratyak* tac *jyotiç* ca prakâça-rûpaṁ, *jayati;* jayaḥ sarvotkarshe 'nya-

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nirapekshitâ, 'ity arthaḥ. kîdṛiçaṁ pratyak-jyotiḥ: *antar nâḍyâṁ* sushumnâyâṁ *niyamitaḥ* sanniruddhaç ca 'asau *maruc* ca, tena *laṅghitam* ullaṅghitaṁ *brahmarandhraṁ* yena, tat. kasmin sati: *svânte* antaḥkaraṇe *çânti-praṇayini* upaçamaṁ gate sati. punaḥ kîdṛiçaṁ jyotiḥ: *samunmilan* prakaṭîbhavan *ânandaḥ* sukhaṁ, tena *sândram* abhinnaṁ; sva-prakâça-sukhâbhinnam, ity arthaḥ. kîdṛiçasya Candramauleḥ: *yaminaḥ*, yamo 'sya 'asti 'iti *yamî*, tasya; yogâsaktasya 'iti arthaḥ. utprekshate, kîdṛiçam iva jyotiḥ: *spashṭaṁ* prakaṭaṁ, lalâṭa-sambandhi *lâlâṭaṁ netraṁ* tṛitîyaṁ cakshuḥ, tad-*vyâjena* tan-mishena, avyaktaṁ *vyaktaṁ* sampannaṁ, tathâ-bhûtaṁ *vyakti-kṛitaṁ* prakaṭî-kṛitam iva. punaḥ kîdṛiçaṁ: *jagad-vyâpi*, jagad vyâpnoti vishayî-karoti, tat. çrî-Bhagavac-cakshusha utprekshâ 'atîva samîcînâ, 'iti hṛidayaṁ. anena padya-dvayena Vedântasiddhânta-rahasyaṁ prakaṭayatâ Miçreṇa 'abhidheyaṁ nirṇâyi. — (*K.* "ashṭa-padâ bhaven *nândî*" ity ato nândy-antaram âha: *antar* iti. parama-yoginâ Maheçena dhyeya-svarûpasya Brahmaṇa upaçlokana-rûpaṁ maṅgalam idaṁ. *Candrârdhamauler* ity atra dhyeyatva-sambandhe shashṭhî, tathâ ca *yamino* yoginaç Candrârdhamauler dhyeyaṁ sva-çarîrâbhyantare *pratyag* adho-gâmi Brahma-svarûpaṁ *jyotir* dhyâna-vaçâj *jagad-vyâpi* sat *jayati* utkarshâçrayaḥ, tathâ ca tat praṇamâmi, 'iti labhyate. jagad-vyâpane dhyâna-paripâṭîm âha: *antar* iti. jyotiḥ kiṁ-bhûtaṁ: dhyâna-daçâyâm *antar nâḍyâṁ niyamitena* niyantritena *marutâ* karaṇa-bhûtena *laṅghitaṁ* prâptaṁ *brahmarandhraṁ* yena, tâdṛiçaṁ. punaḥ kîdṛiçaṁ: *çânti-praṇayini* çântimati Maheçasyaiva *svânte* citte *samunmilatâ* jâyamânena *'ânandena sândraṁ* vyâptaṁ, dhyâna-vaçâj jâyamânânanda-sambandham, ity arthaḥ. utpâdyamânânanda-Maheça-dhyeyatvam ânandasya dhyâtavya-jyotishi sambandhaḥ; itthaṁ brahmarandhra-vyâptyâ tad-dvârâ jagad-vyâpane bodhite, tatraiva 'utprekshate: *spashṭa* 'iti. brahmarandhreṇa na jagad-vyâpanaṁ, kiṁ tu *spashṭaṁ* yathâ syât tathâ *lalâṭa-netra-vyâjena vyakti-kṛitam iva;* na 'idaṁ lalâṭa-netraṁ, kiṁ tv idam eva vyakti-kṛitaṁ jyotir jagad vyâpnoti, ity arthaḥ.)

P. 2.

Z. 1. nândy-abhinayena kathâṁ prastâvayati. *nândy-ante sûtradhâra* iti, *nândî* nâṭakâdau padyâdi-rûpâ. *sûtradhâro* nâṭakâcâryaḥ, "vakti" iti çeshaḥ. — (*K.* etad-ashṭapada-nândî-paṭhanânte *sûtradhâraḥ* punar âha, ity arthaḥ.)

Z. 2. *alam* iti, nândî-pâṭhenaiva samayo na netavyaḥ, iti bhâvaḥ. — *âdishṭo 'smi* âjñapto 'smi *Gopâlena*, ity anvayaḥ. kîdṛiçena Gopâlena: *çrîmatâ* lakshmîvatâ; lakshmîvata âjñâ 'avaçyaṁ vidheyâ, iti bhâvaḥ. punaḥ kîdṛiçena Gopâlena: *sakalâḥ* sarve ye *sâmantâ* maṇḍaleçvarâs, teshâṁ *cakraṁ* samûhas, tasya *cûḍâ-maṇayo* mukuṭa-maṇayas, teshâṁ *marîci-mañjaryaḥ* kiraṇa-paramparâs, tâbhir *nîrâjite caraṇa-kamale* yasya, tâdṛiçena. punaḥ kîdṛiçena Gopâlena: *balavanto* ye *ari-puñjâḥ* çatru-samâjâs, teshâṁ *vakshas-taṭam* eva *kapâṭaṁ*, tasya *pâṭane* vidâraṇe *prakaṭitaṁ Narasiṁha-rûpaṁ*, yena. punaḥ kîdṛiçena Gopâlena: *prabalatarâṇi* yâni *narapati-kulâni*, teshâṁ

pralaye vinâçaḥ sa eva *mahârṇavas*, tasmin *magnâ* yâ *medinî*, tasyâḥ *samuddharaṇe mahâ-varâha* iva *Mahâvarâhas*, tena. punaḥ kîdṛiçena Gopâlena: *nikhilâḥ* samastâ *dig*-rûpâ *vilâsinyo* varâṅganâs, tâsâṁ *karṇapûraḥ* sampannaḥ *karṇapûrî-kṛitaḥ* çravaṇâlaṅkârî-kṛitaḥ *kîrti-latâ-pallavo*, yena; etena diganta-viçrânta-kîrtitvaṁ dhvanitaṁ. punaḥ kîdṛiçena Gopâlena: *samastâ* ye *âçâ-stamberamâ* dig-gajâs, teshâṁ *karṇa-tâlâsphâlanena bahulataro* bahutaro yaḥ *pavana-sampâtas*, tena *nartitaḥ pratâpa*-rûpo *'nalo* yasya, tâdṛiçena; anena diganta-viçrânta-pratâpa iti dhvanitaṁ. — "âjñapto *'smi*" ity uktâṁ tâm âjñâṁ darçayati: *khalu*, iti. *khalu* prasiddhau, *asya sahaja-suhṛidaḥ* svabhâva-komalasya *çrî-Kîrtivarmadeva*-nâmno *râjñaḥ; kîrtir* eva *varmâ* kavacaṁ yasya, sa eva *devaḥ*, iti vâ; tasya yo *dig-vijayaḥ*, tad-*vyâpâreṇa 'antarito* vilambitaḥ *Parabrahmânanda-raso* yeshâṁ, tâdṛiçair *asmâbhiḥ samyag unmîlitâḥ* samyag anubhûtâḥ *vividhâ* aneka-prakârâḥ *vishayâḥ* srag-âdayaḥ, teshâṁ *rasa-sparçena* ânandânubhâvena *dûshitâ iva* vishaya-sukhasya heyatvât *divasâḥ ativâhitâḥ* atikrântâḥ. — *(K. çrîmatâ Gopâlena âdishṭo 'smi*, iti dûreṇa *'anvayaḥ; Gopâlaç* ca Kîrtivarma-nṛipater senâpatir brâhmaṇaḥ. kîdṛiçena tena: *sakalânâṁ sâmantânâṁ* râjñâṁ *cûḍâmaṇi-marîcibhir nîrâjitam* ujjvalitaṁ *caraṇa-kamalaṁ* yasya, tâdṛiçena; sakala-bhûpati-namaskṛitena, ity arthaḥ. tathâ *balavato 'ri-nivahasya vaksha* eva *taṭaṁ* kaṭhinatvât, tad eva ca *kabâṭaṁ* sphâratvât, tasya *pâṭane* vidâraṇe *prakaṭitaṁ* pradarçitaṁ svasmin *Narasiṁha-rûpaṁ* yena, tâdṛiçena; Narasiṁhenâpi Hiraṇyakaçipor vakshaḥ-pâṭanât. tathâ *prabalatara-narapati-kulaṁ* eva *pralaya*-kâlîna-*mahârṇavas*, tatra *magnâyâḥ* Kîrtivarma-râja-sambandhinyâ *medinyâḥ samuddharaṇe Mahâvarâha*-rûpeṇa; Mahâvarâheṇâpi pralayârṇava-magna-medinî-samuddharaṇât. tathâ *nikhilâ diça* eva *vilâsinyaḥ*, tâsâṁ *karṇapûrî-kṛita-kîrti*-rûpa-*pallavena; karṇapûraḥ* karṇa-bhûshâ; samasta-diganta-paryanta-gâmi-kîrtinâ, ity arthaḥ. tathâ *samastâ* ye *âçâ-stamberamâ* dig-dantinaḥ, teshâṁ *karṇâ* eva *tâlâḥ* karatâlâḥ, teshâm *âsphâlanena* yo *bahulataro* niviḍataraḥ *pavanaḥ*, tena *nartitaḥ pratâpânalo* yasya, tâdṛiçena; samasta-diganta-gâmi-pratâpena, ity arthaḥ. — âdiçyamânam artham anuvaktuṁ tat-kâraṇam âha: *yathâ*, iti, *vinodayitum icchâma*, ity antena Gopâlasyaiva vâkyena. *asmâbhiḥ* Gopâlaiḥ *khalu samunmîlitena* udbuddhena nânâ-*vishaya-rasena dûshitâ* iva *divasâ ativâhitâ* atikrântâḥ. asmâbhiḥ kîdṛiçaiḥ: *svabhâva-mitrasya Kîrtivarma-devasya râjño dig-vijaya-vyâpâreṇa 'antarito* vyavadhâpitaḥ *Paramabrahmânando* yaiḥ, tâdṛiçaiḥ.)

Çl. 3. kṛitakṛityatâṁ darçayati: *nîtâḥ*, iti. *nṛipateḥ vipakshâḥ* vairiṇaḥ *kshitibhujo* bhûmipâlâḥ *kshayaṁ nîtâḥ* prâpitâḥ. *prathitaiḥ* khyâtair *amâtyaiḥ* mantribhiḥ *kshitiḥ rakshavati abhût. asya* nṛipater *bhuvi sâmrâjyaṁ vihitaṁ*. kîdṛiçaṁ sâmrâjyaṁ: *kshitipâlânâṁ mauli-mâlâḥ* mukuṭa-çreṇayaḥ, tâbhir *arcitaṁ* pûjitaṁ. kîdṛiçyâṁ bhuvi: *payonidhayaḥ* sâgarâ eva *mekhalâ* parikhâ yasyâṁ sâ. — *(K. nṛipateḥ* Kîrtivarmaṇo *vipakshâḥ kshitibhujo* râjânaḥ *kshayaṁ nîtâḥ* prâpitâḥ; tadîyâ *kshitiç* ca *prathitaiḥ* khyâtaiḥ arthân mad-atiriktaiḥ *amâtyaiḥ rakshâvaty abhût. payonidhi-mekhalâyâṁ* samudra-

veshṭitàyàm *bhuvî kshitipâlânâm mauli-mâlayâ* mauli-çreṇyà *arcitaṁ sâmrâjyaṁ ca 'asya* Kîrtivarmaṇo *vikitam*, arthàn mayà, iti arthaḥ.

çàsti yaç ca 'àjñayà ràjñaḥ, sa "samràḍ" iti kîrtitaḥ.

tàdṛiçasya sâmràjyasya 'arcitatvaṁ ca samrâjo 'rcanàd eva bodhyaṁ.)

Z. 16. kṛitakṛityatà-prayojanam àha: *tad vayam* ity-àdi. *çânta-rasa-prâyaḥ* çànta-rasa-pradhàno yaḥ *prayogâbhinayaḥ* nàṭyânukàraḥ, tena, ity arthaḥ. àtma-vinodopàyam àha: *tad yad* iti. *tatrabhavadbhiḥ* pùjyaiḥ, *atra-bhavat-tatrabhavac*-chabdau pùjyârthau. — *(K. vayaṁ* Gopàlàḥ. àdiçyamànam artham àha: *tad yad* iti. *atrabhavadbhiḥ* pùjyaiḥ. *abhinirmâya* racayitvà. *bhavataḥ* sùtradhàrasya sthàne. *bhavatâ* iti-paryantam âdiçyamânârtha-kathanaṁ, *asti ca* ity-àdikaṁ Sùtradhàrasya 'uktiḥ.)

P. 3.

Z. 3. *nepathyaṁ* nàndyâḥ pàṭhàya paṭâbandhaḥ. *pravicya naṭî*, "vadati" iti çeshaḥ. — *(K. parikramya* iti, sva-gṛihâbhimukhaṁ gatvâ, ity arthaḥ. *nepathyaṁ* veça-racana-sthànaṁ; apravishṭa-samàcâras tatra varṇyate, ato nepathyam eva sva-gṛihaṁ bodhyaṁ, evam uttarottaram api nepathye ity ukte apravishṭa-samàcàro bodhyaḥ. *itas tâvad* iti, *ito* mat-samîpe àgamya-tàṁ *tâvad*, ity arthaḥ. *naṭî* vadati, ity arthaḥ; evam uttaratra bodhyaṁ. nàṭake strîṇàṁ nicànàṁ ca 'uktiḥ Pràkṛitaṁ, ata àha: *ajja*, iti. *niyogaḥ* àdeçaḥ. *anushṭhîyatâṁ* kriyatàṁ, arthàn mayà.)

Çl. 4. kathaṁ viditam ity àha: *asti*, iti. *Gopâlo 'sti*, iti yojanà. kîdṛiço Gopàlaḥ: *pratyarthino* ripavo ye *pṛithvipatayaḥ*, teshàṁ *vipulaṁ* bahulaṁ *balaṁ* sainyaṁ, tad eva *'araṇyaṁ*, tasmin *mûrchan* vṛiddhiṁ pràpnuvan yaḥ *pratâpaḥ*, sa eva *jyotiḥ*, taj-*jvâlayâ 'avaliḍham* àkramitaṁ *tribhuvana-vivaraṁ* yena, saḥ. punaḥ kîdṛiço Gopàlaḥ: *viçvasmin vibhrântâ* vikhyàtà *kîrtir* yasya, saḥ. kaḥ: *yena Kîrtivarmâ narapati-tilako bhûyaḥ sâmrâjye 'bhyasheci* abhishiktaḥ. kiṁ kṛitvà: *asi-latâ 'eva* khaḍga-valyà 'eva *mitraṁ* sahàyas, tan-*mâtreṇa bhumipâlân prasabhaṁ* haṭhena *jitvâ*. khaḍga eva tasya sahàyo, na 'anyaḥ, ity arthaḥ. — *(K. viditaṁ* jñàtaṁ, sàmànyato napuṁsaka-nirdeçaḥ. jñàtam arthaṁ darçayati: *asti* ity-àdi çloka-dvayena: *Gopâlo 'sti*, sa kîdṛiçaḥ: *pratyarthinâṁ* pratikùlànàṁ *pṛithvipatînâṁ vipulaṁ balaṁ* sainyam eva *'araṇyaṁ*, tatra *mûrchataḥ pratâpânalasya jyotir jvâlayâ 'avaliḍhaṁ tribhuvana*-rùpa-*vivaraṁ* garto yasya, tàdṛiçaḥ. *viçvasmin vibhrântâ kîrtir* yasya, tàdṛiçaḥ. *asi-latâ-mâtra-sahâyena* yena *prasabhaṁ* balàd *bhûmipâlân jitvâ*, arthàt tai ràjyàd utkhàtaḥ *Kîrtivarmâ narapati-tilako bhûyaḥ sâmrâjye 'bhyasheci* abhishiktaḥ, ity arthaḥ.)

Çl. 5. tasya kîrty-antaram àha: *api ca*, iti. *adya 'api*, iti. *raṇa-kshoṇayaḥ* saṅgràma-bhùmayaḥ *vitataiḥ* vistṛitaiḥ *nâdaiḥ* çabdaiḥ *adyâpi* idànîm api *yasya yaçâṅsi* udgàyanti. kîdṛiçair nàdaiḥ: *pracaṇḍânilena* mahà-vàyunà *prakshubhyanto* ye *kariṇaḥ*, teshàṁ *kumbhâḥ* gaṇḍasthalàni, teshàṁ *kûṭaṁ* samùhaḥ, tasya *kuharâṇi* vilàni, teshu *vyaktaiḥ* prakaṭaiḥ; vàyu-pùrṇàni hasti-kumbhasthalàni çushkàni dhvananti, iti bhàvaḥ. punaḥ.

kidřiçair nàdaiḥ: *unmadâḥ* utkřishṭa-mada-yuktà yà *yâtudhâna-taruṇyaḥ* ràkshasa-striyaḥ, tàsàm̃ *cañcanto* dìptimanto ye *karâḥ*, teshàm *âsphâlanam̃* parasparâ̧ghàtaḥ karatàlikà-rùpaḥ, tena *vyâvalganti* capalàni yàni *nři-kapâlâni*, tàny eva *tâlâḥ* vàdya-viçeshàḥ, teshàm̃ *raṇitâni* çabditàni yeshu. kidřiçyo raṇa-kshoṇayaḥ: *nřityantyaḥ Piçâcâ̧nganâḥ* yàsu, tàḥ. — (*K. raṇa-kshauṇayo* raṇa-bhùmayo *vitatair nâdair adyâpi yasya yaçâṅsi udgâyanti.* acetanànàm̃ raṇa-kshauṇinàm̃ nàdân upapàdayati: *pracaṇḍânila* iti. *pracaṇḍâ̧nilaiḥ prakshubhyatâm̃* sañcalatàm̃ *kari-kumbha-kûṭânâm̃ kuhareshu* chidra-rùpa-gùhàsu *vyaktair* nàdair, ity arthaḥ; vàyu-phùtkàra eva raṇa-kshauṇìnàm̃ nàdaḥ, iti bhàvaḥ. raṇa-kshauṇayaḥ kidřiçyaḥ: *unmadânam̃ yâtudhâna-taruṇinâm̃* râkshasâ̧ṅganànàm̃ *cañcatâm̃* calatàm̃ *karâṇâm âsphâlanena* càlanena *vyâvalgatâm̃* calatàm̃ *nři-kapâla*-rûpa-*tâlânâm̃* karatàlànàm̃ *raṇitaiḥ* çabdair *nřityantyaḥ Piçâcâ̧nganâ* yatra, tàdřiçyaḥ. màṅsa-çoṇita-bhakshaṇâ̧rthi-Ràkshasâ̧ṅganà-křita-nři kapàla-çabdair màṅsa-çoṇita-bhakshaṇâ̧rthi-Piçàcâ̧ṅganà-nřityam̃.)

Z. 16. etàvatà kim̃ syàt, tatra 'àha: *tena ca,* iti. *abhinetum̃* abhinayena prasàdayitum̃. abhinaya-pradarçane kim apekshate, tad àha: *tad âdiçyantâm* iti. *bharatâḥ* naṭàḥ. *varṇikâ-parigrahaṇâya* naṭâ̧veça-parigrahàya. — (*K.* nanu tàdřiça-Gopàlasya 'astitva-jñàne kim àyàtam, ity atra 'àha: *tena ca,* iti. *bharatâ* naṭàḥ. *varṇikâ* veçaḥ.)

P. 4.

Z. 1. *âryaputra, âçcaryam̃! yena samara-vijaya-lakshmîr âsâditâ* pràptà, iti pràkřita-prànte pràkřitâ̧nvayaḥ. kim̃ křitvà: *Karṇa-sainya-sâgaram̃ nirmathya.* kena kim iva: *Madhumathanena* çrì-Křishṇena *kshîra-samudram iva;* yathà kshìra-sàgaram̃ nirmathya çrì-Křishṇena Lakshmìr labdhà, evam̃ tena ràjñà, ity arthaḥ. kim̃-bhùtena yena Madhumathanena ca: *tathâ* tena ukta-prakàreṇa *nija-bhuja-bala-vikrameṇa nirbhartsitam̃ sakalam̃ râja-maṇḍalam̃* yena. kidřiçam̃ Karṇa-sainya-sàgaram̃: *â-karṇâ̧křishṭa-kaṭhino* yaḥ *kodaṇḍaḥ,* tasmàt *pracura-varshan* yaḥ *çara-nikaro* bàṇa-samùhaḥ, tena *jarjharî-křitâs turaṅgâḥ,* ta eva *taraṅga-mâlâ* yasmin. punaḥ kidřiçam̃: *nirantaram̃ nipatanti tîkshṇâni vikshiptâni* itas tataḥ pàtitàni *çastrâṇâm sahasrâṇi* aparimitàni çastràṇi, taiḥ pallasthàḥ *paryastâḥ uttuṅgâ* ye *mâtaṅgâḥ* kariṇaḥ, ta eva *mahâ-mahîdharâḥ* parvatàḥ, teshàm̃ *sahasram̃* yasmin. punaḥ kidřiçam̃: *bhraman* yo *bhujadaṇḍaḥ,* sa eva *caṇḍaḥ* pracaṇḍo *mandaraḥ,* tad-*abhighâtena ghûrṇantaḥ sakalâḥ* ye *pattayaḥ* padàtayaḥ, ta eva *salila-saṅghâto* jala-samùho yasmin. — (*K. yena* Gopàlena, *Karṇa*-sañjñaka-ràja-*sainya-sâgaram̃ Madhumathanena kshîra-samudram iva nirmathya, samâsâditâ samara-vijaya-lakshmîr,* ity anvayaḥ. Karṇa-sainya-sàgaram̃ kidřiçam̃: *â-karṇâ̧křishṭena kodaṇḍena* dhanushà *bahala-vřishyamâṇo* niviḍa-pàtyamàno yaḥ *santata-çara-nikaraḥ,* tena *jarjaritâḥ* sarvâ̧ṅga-kshatàs *turagâ* eva *taraṅga-mâlâ* yatra, tàdřiçam̃; sàgare taraṅga-sattvàt. tathà *nirantaram̃ nipatadbhis tîkshna-vikshiptair* atipreritaiḥ *sva-hasta-çastraiḥ paryâsitâḥ* patità ye *uttuṅga-mâtaṅgâs,* ta eva *mahâ-mahîdhara-sahasram̃* yatra, tàdřiçam̃; sàgare 'pi mainakâ̧di-

mahîdhara-sattvât. tathâ *bhramad-bhujadaṇḍa* eva *mandaras*, tasya *abhighâtena ghûrṇamânâḥ sakala-pattaya* eva *salila-saṅghato* yatra, tâdṛiçaṁ; sâgarasyâpi mandarâbhighâta-ghûrṇamâna-salilatvât. *sakala-munijana-çlâghanîya-caritasya*, ity aṅçaḥ praçna-vishayo boddhavyaḥ] çatru-ghâtinas tathâ tv asya 'asiddhatvât.)

Z. 10. *nisarga-saumyaṁ* svabhâva-saumyaṁ. *sakalâ* ye *bhûpâlâḥ*, teshâṁ *kulaṁ*, tatra *pralaya-kâlâgnivad rudraḥ* krûraḥ, tena *Cedi-deçâdhipatinâ* râjñâ *samunmûlitaḥ* samutpâtitaḥ, *somavaṅçyânâṁ râjñyâṁ* Kîrtivarma-prabhṛitînâṁ rakshitṛiṇâṁ *pṛithivyâṁ* bhûmau *âdhipatyaṁ sthirîkartum*, *ayam asya saṅrambhaḥ*, krodhaḥ naimittikaḥ, na svâbhâvikaḥ. — *(K. Cedi-bhûpatinâ* Karṇa-sañjñaka-bhûpâlena.)

P. 5.

Çl. 6. amum arthaṁ prakârântareṇa 'âha: *kalpânta* iti. *kalpânte* yo *vâtas*, tena *sthairya-prasâda-maryâdâḥ*, *sthairyaṁ* niçcalatâ, *prasâdaḥ* svacchatâ, *maryâdâ* velânanullaṅghanaṁ. *(K. tathâ* tâdṛiçaṁ prasiddhaṁ yathâ syât tathâ, *kalpânte* yat *saṅkshobhaṁ* calanaṁ, tena *laṅghitâḥ* plâvitâḥ *açesha-bhûbhṛitaḥ* samasta-parvatâ yena, tâdṛiçasya *mahodadheḥ*, *tâḥ* pûrvânubhûtâ eva *dhairyâdayaḥ; maryâdâḥ* tîra-sîmâḥ.)

Z. 3. *tathâ-vidhâḥ* tâdṛiçâḥ *purushâḥ punaḥ çântim eva prapadyante* prâpnuvanti. kiṁ kṛitvâ: *kshitiṁ* prati *avatîrya*. kim-arthaṁ: *bhûta-hitâya* prâṇinâṁ hitâya. *paurusham* eva purushârtha eva *bhûshaṇaṁ* yeshâṁ, te. *(K. tathâvidha-paurushaṁ* vairi-nâça-janya-paurushaṁ. *kṛityaṁ* kartavyaṁ.)

Çl. 7. 8. anena kṛita-kṛityatâ darçitâ. sa kaḥ, *yena triḥ-sapta-vâram* iti. *triḥ-sapta-kṛitvaḥ* ekaviṅçati-vâraṁ *bhûri cyutaṁ* yad *rudhiraṁ*, tasya *sarit*, tasyâ *vâri-pûre abhishekaḥ* snânaṁ tarpaṇaṁ ca *akâri* kṛitaṁ. kîdṛiçe vâri-pûre: *nṛipâṇâṁ* râjñâṁ *bahalo* bhûyân *vasâ* suddha-mâṅsa-snehaç ca, *mâṅsaṁ* ca, *mastishka-paṅkaḥ* lalâṭântargato dhâtuç ca, etâni *prâgbhâre* tîre yasya, tâdṛiçe. punaḥ sa kaḥ: *yasya asau kuṭhâraḥ* paraçuḥ, *strî* ca *bâlâç* ca *vṛiddhâç* ca, tâny eva *'avadhis*, tad-avadhi *nidhanaṁ* mâraṇaṁ, tad-*vidhau* tasmin kartavye *nirdayo* 'tikaṭhinaḥ *viçrutaḥ* khyâtaḥ. kîdṛiçaḥ kuṭhâraḥ: *râjanyânâm uccâ* ye *aṅsâḥ* skandhâs, teshâṁ *kûṭaṁ* samûhaḥ, tasya *krathane* vinâçe *paṭuḥ* kuçalâ *raṭanti* çabdâyamânâ *ghorâ* bhayânakâ *dhârâ* yasya. — *so 'pi svavîryâd* ity anena yugmaṁ. *so 'pi çrîmân Jâmadagnyo muniḥ, tapobhiḥ praçânta-kopa-jvalanaḥ* san, *çâmyati* çântiṁ gacchati. kiṁ kṛitvâ: *nṛipâṇâṁ kulaṁ samutkhâya* samutpâṭya, *bhûmeḥ bhâraṁ svavîryât* sva-sâmarthyât *avatârya ca*. — *(K. yena Jâmadagnyena*, arthâd vairiṇâṁ *bhûri-cyuta-rudhira*-rûpa-*sarito vâri-pûre triḥ-sapta-kṛitvas* triḥ-sapta-vârân *abhishekaḥ* snânam *akâri* kṛitaḥ, *so 'pi çrîmân munir Jâmadagnyaḥ, praçânta-kopa-jvalanas tapobhir* viçishṭaḥ san, *çâmyati* çânta-yuddha-raso bhavati, iti çloka-dvayena 'anvayaḥ. kiṁ kṛitvâ: *sva-vîryât nṛipâṇaṁ kulaṁ samutkhâya, bhûmer bhâram avatârya*. vâri-pûre kîdṛiçe: *nṛipâṇâṁ bahalâni* yâni niviḍâni *vaçâ-mâṅsa-mastiskâni*, tâny eva *paṅka-prâgbhâraḥ* paṅka-samûho

yatra, tâdřiçe; *vaçá* majjâ, *mastiskam̃* tailam̃. tathà *yasya asau* prasiddhaḥ *kuṭhâraḥ strî-bâla-vřiddha-paryantânâm̃ nidhana-vidhâne nirdayo viçrutaḥ* khyâtaḥ; *uṭad-ghora-dhâraḥ* çatru-màraṇàya calad-bhîshaṇa-dhâraḥ; *râjanyânâm uccâṅça-kûṭasya* bhuja-mûla-saṁûhasya *krathane* chedane *paṭuḥ.)*

Z. 15. dàrshṭântikam àha: *tathá 'ayam*, iti. viveka-mohayor jaya-paràjayâbhinayena nàṭyam̃ racayitum̃ saṅgatim àcarayati:

Çl. 10. *vivekena*, iti. *yena ûrjitam̃* balavantam̃ *Karṇam̃ nirjitya çrî-Kîrtivarma-nřipater udayaḥ* utkarshaḥ *křitaḥ*. tatra dřishṭàntaḥ: yathà *vivekena 'iva* àtma-yathàtmya-jñanena 'iva *moham̃* saṁsâra-mûla-kàraṇam iva *nirjitya*, *bodhasya 'iva* àtma-sàkshàtkàrasya 'iva *udayaḥ křitaḥ*. — *(K. yena* Gopàlena *Karṇam̃* ràjànam̃ *nirjitya çrî-Kîrtivarma-nřipater udayaḥ* àdhipatyam̃ *křitaḥ*. tatra ekâneke̤va-çabdàd upamàd vaividhyasya Daṇḍikàro̤ktatvàd aneke̤va-çabdaiḥ prakřitârtha-sûcikàm upamâm àha: *vivekena 'iva*, iti. *yena* 'ity atra *vivekena 'iva* 'ity upamâ. *vivekaḥ* prakřita-prabandhasya nàyakaḥ, sa ca vicàryopanishad-artha-nirṇaya-rûpaḥ. *Karṇam* ity atra 'upamà *moham iva*, iti. *ûrjitam* iti Karṇa-mohayor dvayor api viçeshaṇam̃; *mohaç* ca tattva-jñàna-virodhi-jñànam̃ prakřita-prabandha-pratinàyakaḥ. *çrî-Kîrtivarma-nřipater* ity atra 'upamà *bodhasya 'iva*, iti; *bodhas* tattva-jñànam̃ prakřita-prabandha-sàdhyaḥ. — "na 'asûcitasya nàṭake niveçaḥ" iti niyamàt anantaram̃ pravekshyato Vivekasya sûcanam idam̃.)

Z. 18. *çailûshâdhama* naṭâdhama! *(K. âḥ pàpa!* 'iti Sûtradhàram àkshipataḥ Kàmasya 'uktiḥ. *çailûsho* naṭaḥ.)

P. 6.

Çl. 10. *ayam̃ Kâmaḥ eti* samâyàti. kîdřiçaḥ Kàmaḥ: *pulakitena* româñcitena *bhujena Ratyâḥ uttuṅgam* atyuccam̃ *pîvaram̃* mâṅsalam̃ yat *kuca-dvayam̃*, tena *pîḍitam aṅgam̃* yathà bhavati tathà *âliṅgitaḥ*. punaḥ kîdřiçaḥ: *çrîmân* çobhavàn *jaganti* sacetanàni *madayan* mattàni kurvan, tathà *nayanayor abhirâmaḥ*, tathà *madena ghûrṇite netra-kamale* yasya sa sambhrànta-netraḥ. — *(K.* pravekshyantam̃ Kâmam̃ sûcayati: *uttuṅga* iti. *Kâmo 'yam eti* âgacchati. kîdřiçaḥ: *pulakitena bhujena* viçishṭayà *Ratyâ uttuṅga-pîvara-kuca-dvaya-pîḍitâṅgam̃* yathà syàt tathà *âliṅgitaḥ; pîvaram̃* pînam̃. *çrîmân* ity-àdi spashṭam̃.)

Z. 9. *prastâvanâ* kathâ-saṅgatiḥ. *(K.*

naṭî, vidûshako vâpi, pâripârçvika eva và,
Sûtradhàreṇa sahitâḥ saṁlàpam̃ yat tu kurvate,
àmukham̃ tat tu vijñeyam̃ budhaiḥ, *prastâvanâ* hi sà;

iti *prastâvanâ*-lakshaṇam̃.)

Erster Akt.

P. 7.

Z. 1. *Yathâ nirdishṭaḥ* iti; "pûrva-çloke" iti çeshaḥ.

Z. 2. *âḥ pâpa 'iti paṭhitvâ* iti, âḥ pâpa çailûshâdhama 'iti pûrva-phakkikâm, iti çeshaḥ. — *bharatâdhama* naṭâdhama! ity arthaḥ.

Çl. 1. *vidushâm* paṇḍitânâm; *çâstra-sambhavo Vivekaḥ tâvat*-paryantam *prabhavati* samutpadyate; tâvat katham? *yâvat*-paryantam *indîvarâkshiṇâm* kamala-locanânâm *dṛishṭi-viçikhâḥ* kaṭâksha-rûpa-bâṇâ *na patanti*; tâsâm kaṭâksha-prakshepair andhî-bhûtam iva sacetanam bhavati, iti bhâvaḥ. — (*K. çâstra-sambhavo Viveko* vicâryârtha-nirṇayaḥ *vidushâm api manasi tâvat prabhavati, yâvad indîvarâkshîṇâm* nâyikânâm *dṛishṭi*-rûpâ madîya-*viçikhâ na nipatanti*, ity arthaḥ.)

Çl. 2. *etâni me* mama *amoghâni* saphalâni *çastrâṇi parito jayanti yadi* sarvotkṛishṭâni yadi vartante, *bhoḥ* çailûshâdhama! *tat* tadâ *asau* çailûshâdhama-varṇito *Vivekas*, tasya *vibhavaḥ* sâmarthyam *kîdṛik*? atha *Prabodhodayaç* ca *kîdṛik*? dvayam api na sambhavati, iti bhâvaḥ; etâni kâni? tâny âha: *ramyam* iti. *ramyam harmyasya* gṛihasya *talam* bhûmiḥ; *navâ* nûtanâḥ *sunayanâḥ* sulocanâḥ; *guñjantaḥ* çabdam kurvanto *dvirephâḥ* bhramarâ yâsu, tâdṛiçyo *latâḥ*; *pronmîlantyo* vikasanaçîlâḥ *navamallikâḥ* malatyaḥ; *surabhayo vâtâḥ* sugandha-vâyavaḥ; *sacandrâ niçâḥ*: etâni me çastrâṇi. — (*K. hanta* harshe, *mama amoghâni etâni astrâṇi yadi parito jayanti* utkarsheṇa vartante, *bhoḥ* çailûsha! *tat* tadâ *'asau* bhavad-ukto Mahâmoha-parâbhava-rûpo *Viveka-vibhavaḥ kîdṛik*? *Prabodha-candrodayaç* ca *kîdṛik*? sarvathâ 'alîka eva, ity arthaḥ; astrâṇy eva darçayati: *ramyam* ity-âdi; *harmyam* dhaninâm vilakshaṇa-gṛiham, tasya *talam* bhittiḥ; *navâ* nava-yauvanâḥ; *pronmîlantyâ* vikasantyâ *navamâlikayâ surabhayaḥ* sugandhayaḥ.)

Z. 9. (*K. âryaputra!* iti nâṭake pati-sambodhanam.)

Z. 11. tvaṁ *strî-svabhâva-sulabhaṁ bhayaṁ* mâ kuru, aham atisamartho 'smi, ity âha:

Çl. 13. *api yadi* 'iti. *api yadi* yady api *viçikhâḥ* çarâḥ *çarâsanaṁ* dhanuḥ, etad dvayaṁ *kusumamayaṁ* pushpamayaṁ vartate, *tathâpi sa-surâsuraṁ* surâsurair deva-daityaiḥ saha vartate tat sasurâsuram *akhilaṁ sarvam idaṁ jagat*, bho *varoru! mama 'âjñâṁ atilaṅghya* ullaṅghya, *dhṛitiṁ* dhairyaṁ *muhûrtaṁ* kshaṇam api *na eti* na prâpnoti. — *(K. kusumamayam* ity atra liṅga-vacana-vyatyâsena 'anvayaḥ, tathâ ca *api* sambhâvanâyâṁ; he *varoru! yadi kusumamayâ viçikhâḥ, kusumamayaṁ çarâsanaṁ vâ*, mama vartate iti çeshaḥ, *tathâpi sasurâsuram idam akhilaṁ jagat, mama 'âjñâm abhilaṅghya, dhṛitiṁ muhûrtam* api *na eti*, ity arthaḥ.) —

P. 8.

Çl. 14. uktam arthaṁ prakaṭayati: *tathâ hi* 'iti. *Ahalyâyâ* iti. *Surapatiḥ* Indraḥ *Ahalyâyâḥ* Gautama-patnyâḥ *jâraḥ* upapatir *abhût; Prajânâtho* Brahmâ Manuḥ *âtma-tanayâṁ* Çatarûpâṁ *ayâsît*, sva-putrîṁ prati gato mithuna-bhâvaṁ prâptaḥ, ity arthaḥ; *Înduḥ* Çaçâṅkaḥ *Guroḥ* Vṛihaspateḥ *abalâṁ* striyam *abhajata* sisheve; *iti* evaṁ-prakâreṇa *prâyo* 'tiçayena *mayâ ko vâ* pumân purushârthî *apathe* amârge *padam* sthânaṁ *na akâryata*, kiṁ tu sarve 'pi kâritâ eva, ity arthaḥ; kim adhikaṁ vâcyaṁ? *bhuvanânâm un-mâthaḥ* unmâdas, tad-*vidhishu* tat-kartavyatâsu *mâdîyâ* ye *bâṇâs*, teshâṁ *çramaḥ ka iva?* na ko 'pi, ity arthaḥ. — *(K.* jagatâm adhairyam eva darçayati: *tathâ hi* 'iti. *Ahalyâ* Gotamasya patnî, *jâra* upanâyakaḥ; *âtma-tanayâṁ* Sandhyâ-nâmnîṁ *Prajânâtho* Brahmâ *ayâsîd* upagatavân; *Guror* Vṛihaspater *abalâṁ* kântâṁ Târâ-nâmnîṁ *Îndur abhajata* upagatavân; *iti* anena prakâreṇa *prâyaḥ ko vâ* jano *mayâ apade* asthâne *padaṁ* vyavasâyaṁ *na akâryata*, api tv akâryata eva; ato *bhuvanonmâtha-vidhishu iha* jagati *mad-bâṇânâṁ kaḥ çramaḥ?* ity arthaḥ.

padaṁ vyavasiti-trâṇa-sthâna-çreshṭheshu kîrtitaṁ,

iti koshaḥ.) —

Z. 9. *abhiyukta-mâtrât* pratikûla-saṅgât *drâg eva* çîghram eva *vighaṭi-shyante* vivekâd bhedaṁ prâpsyante. *(K. amâtyân* iti, yama-niyama-âsana-prâṇâyâma-pratyâhâra-dhyâna-dhâraṇâ-samâdhi-rûpân ashṭâv *amâtyân drâk* çîghraṁ *vighaṭishyante* palâyishyante.)

Çl. 15. *kopasya ahiṅsâ kâ 'eva?* na kâpi, ity arthaḥ; *mama* Kâmasya *brahmacaryâdayaḥ ke?* na ke 'pi; *amî satya-asteya-aparigrahâḥ lobhasya purataḥ ke?* na ke 'pi, ity arthaḥ. etâvatâ ete sukhena jetuṁ çakyâḥ, iti bhâvaḥ. *(K.* yamâdînâṁ vighaṭanaṁ darçayituṁ yat satva eva yamâdi-satvam âdau tad vighaṭanam eva darçayati: *tathâ hi, ahiṅsâ* 'iti; *kopasya purata* ity evaṁ sarvatraiva *purata* ity asya 'anvayaḥ, *brahmacaryâdaya* ity âdi-padât sannyâsa-tapasyâparigrahaḥ; *asteyo* acauryaṁ, *aparigrahaḥ* apratigrahaḥ.)

Z. 14. yamâdeḥ kiṁ kâryaṁ? ata âha: *yamu* 'iti. *ishatkaraṁ* sukaraṁ

samunmûlanam nâço yeshâm te. eteshâm vijaye upântaram âha: *striya* iti; *asmad-gocarâḥ* asmad-adhînâḥ. (*K.* citta vikâreṇaiva eshâm vighaṭanam̃ citta vikâra-sattve ca sutarâm̃ yamâdînâm̃ vighaṭanam, ity âha: *yama* 'iti. *yamo* nishiddha-tyâgaḥ; *niyamo* vratam̃; *âsanam̃* upaveçana-prakâra-viçeshaḥ; *prâṇâyâmaḥ* vâyoḥ pûraka-kumbhaka-recaka-rûpaḥ; *pratyâhâraḥ* upavâsânantaram̃ niyatâhâraḥ; *dhyânam̃* bhâvanâ; *dhâraṇâ* çikshitârthâbhyâsaḥ; *samâdhir* niçcala-cittatâ. — *kṛityâ* abhicârotpanna-hiṅsra devatâ, *striya eva 'eshâm̃* tâdṛiçya, ity arthaḥ. *asmad-gocarâ eva* 'iti strîṇâm asmad-adhînatve 'smin nigrâhyâ eva, ity arthaḥ.)

P. 9.

Çl. 16. adhînatve hetum âha: *yata* iti. *santu* iti. *vilokanam* avalokanam̃; *bhâshanam̃* madhurâlâpaḥ; *vilâso* vibhramaḥ; *parihâsaḥ* narma-kathâ; *keliḥ* krîḍâ; *parirambhaḥ* âliṅganam̃, imâni *santu* tishṭhantu; *kâminînâm̃ smaraṇam api manaso vikârâya* vikâram̃ kartum *alam̃* samartham̃, kim bahunâ? (*K. vilokanâdi* sakalam̃ puṅsaḥ *kâminî*-vishayakam̃ bodhyam̃.)

Z. 3. te asmad-vaṅçe sthâsyanty eva, ity âha: *viçeshataç ca* 'iti. *abhiyujyamânâḥ* âjñapyamânâḥ *narapatir* mahâmohaḥ tan-*mantriṇam adharmam*, adharma-mûlâ mohâdayaḥ. (*K. ete* yamâdayaḥ *narapati-mantriṇam̃ asman*-narapati-mahâmoha-mantriṇam̃ *mada-mâna-mâtsaryâdi*-vaçât *adharma*-pathenaiva purushâ yamâdîn *âcarishyanti*, ity arthaḥ.)

Z. 6. (*K. utpatti-sthânam̃* vaṅçaḥ.)

Z. 7. âḥ ârye ekam api kartṛitvâd âçcaryam̃, tad eva âha: *tathâ hi*, iti.

Çl. 17. *îçvarasya* paramâtmanaḥ *saṅgât* sambandhât *mâyâyâm* avidyâyâm̃ *mana iti tanûjaḥ* putraḥ *viçrutaḥ* loka-viçrutaḥ *prathamam* âdau *sambhûtaḥ* utpannaḥ, *tena* manasâ *idam̃ sakalam̃ trailokyam̃ visṛijya* viçeshataḥ sṛishṭvâ, *atho* anantaram̃ *bhûyo bhûyo* vâram̃ vâram̃ *idam̃* prasiddham̃ *no* asmâkam̃ *kula-dvayam̃ janitam̃*, *mahâmoha-pradhânam̃*, *viveka-pradhânam̃ ca*, tad eva 'âha: *tayor* iti. (*K.* manasa utpattau mâyâ-sahita-manaḥ-prabhava eva saṅsâra iti vedânta-siddhântâvashṭambhena 'idam̃, *îçvarasya saṅgâd* ity atra îçvarasya sisṛikshâdhîna-mâyâ-preraṇa-rûpa eva mâyâyâ îçvara-saṅgo bodhyaḥ. *îçvaraç* ca paramâtmâ, *tena* 'iti manasâ, ity arthaḥ. ata eva

"tanoti viçveçitur îpsiterîtâ jaganti mâyeçvarateyam îçituḥ"

iti shashṭhâṅke [p. 108] vivekena 'îçvara-sisṛikshâ-preritayâ mâyayâ jagat-sṛishṭir uktâ, na tu îçvarasya çṛiṅgâra-rûpât saṅgâd, ity arthaḥ.

"puṅsaḥ saṅga-samujjhitasya gṛihiṇî mâyâ 'iti; tena 'apy asâv

"aspṛishṭâpi manaḥ prasûya tanayam̃ lokân asûta kramât" [p. 11]

ity atra îçvarâspṛishṭa-mâyayâ jagat-sṛishṭi-kathana-virodhâpatteḥ, param̃ tu tenaiva mâyâ na spṛiçyate, avidyâ-daçâyâm̃ tu mâyayâ sa spṛiçyate vimohyate ca, ata eva 'agre

"svam api yad ayam̃ mâyâ-saṅgât pumân iti vismṛitaḥ,"

iti vivekasya 'uktiḥ [p. 14].)

P. 10.

Çl. 18. sodarâṇâm api dṛishṭam asti vairam, ity âha: *ekâmisham* iti. *sahodarâṇâṁ* gotrajânâṁ *ekâmisha-prabhavam eva vairaṁ samujjṛimbhate* prakaṭî-bhavati, *iti jagati prasiddhaṁ;* atra dṛishṭântam âha: *hi* niçcitaṁ *Kuru-Pâṇḍavânâṁ pṛithvî-nimittaṁ* yathâ syât tathâ *tîvro* dâruṇaḥ *tathâ* atiprasiddhaḥ *bhuvana-kshaya-kṛit* bhuvana-nâço *virodhaḥ abhavat.* (*K. âmishaṁ* lobhya-dravyaṁ *ujjṛimbhate* vardhate; spashṭam anyat.)

Z. 5. ekâmisha-prabhavatvaṁ darçayati: *sarvam* iti; sugamaṁ.

Z. 8. (*K. çântaṁ pâpaṁ* ity atra çântam açrâvyam, ity arthaḥ.)

Z. 11. *nigûḍhaṁ* guptaṁ *vîjaṁ* kâraṇaṁ.

Z. 12. (*K. na udghâṭyate* na prakâçyate.)

P. 11.

Z. 1. *hatâçânâm* nashṭâçânâm, *kiṁvadanti* jana-çrutiḥ, loka-prasiddhiḥ na tu niçcayaḥ. *vidyâ* âtma-tattva-sâkshâtkâraḥ krûra-karma-karaṇâd *râkshasî* ity eva 'uktiḥ.

Z. 6. *kiṁvadanti-mâtram etad* iti punar âçvâsanaṁ.

Çl. 19. *prâjâpatyâ* Hiranyagarbha-sambandhinî *sarasvatî* bâṇî. *puṅsa* iti. *puṅsaḥ* parameçvarasya *gṛihiṇî* strî *mano*-rûpaṁ *tanayaṁ* putraṁ *prasûya* utpâdya, *lokân* bhûr-bhuvâdîn *kramât* çrutîritât çruty-ukta-mârgeṇa *asûta* janayâmâsa, kîdṛiçasya puṅsaḥ: *saṅgena* sambandhena *samujjhitasya* rahitasya, "asaṅgo hy ayaṁ purushaḥ" iti Çruteḥ. kîdṛiçî mâyâ: *tena* puṅsâ *aspṛishṭâ 'api* asambaddhâpi "asambaddhâ janayati" ity uktaṁ, iti na 'âçaṅkanîyaṁ, cumbaka-pâshâṇena 'asambaddhâ loha-çalâkâ cumbakaṁ yântaṁ anuyâti 'iti dṛishṭaṁ loke, tadvad ity arthaḥ. aghaṭita-ghaṭanâyatî yasyâm idaṁ sarvam api sambhâvyate, ity âha: *mâyâ 'iti.* anena viçeshaṇena *punaḥ*-çabda ânantaryârthaḥ *punaḥ* anantaram *asau vidyâ 'iti* prasiddha-*kanyâ tasmâd eva* manasa eva sakâçâj *janishyate* utpatsyate; asau kâ? yayâ *tâtaḥ* pitâ, te *sahodarâ* bandhavaç ca, *jananî* mâtâ, *sarvaṁ kulaṁ* kulântaḥpâtitvâd âtmâpi bhakshaṇîyaḥ, iti sarvaṁ tayaiva *bhakshyaṁ.* (*K. prâjâpatyâ* brâhmî *sarasvatî* âkâça-bâṇî-rûpâ. *puṅsa* ity-âdi, *puṅsaḥ* âdipurushasya *saṅga-samujjhitasya* svabhâvato mâyâ-saṅga samujjhitasya, ata eva *tena 'aspṛishṭâ 'api* iti. *lokân asûta* iti sva-sâhâyyân "mano-dvârâ" iti çeshaḥ. tena "sambhûtaḥ prathamam iha" ity âdinâ [p. 9] manasâ trailokya-sarjana-kathanaṁ na viruddhaṁ;

"tanoti viçveçitur îpsiteritâ jaganti mâyeçvarateyam îçituḥ"

iti shashṭhâṅkoktir [p. 108] apy upapannâ, anyathâ atra manasâ jagat-sarjanaṁ shashṭhâṅke mâyayâ jagat-sarjanam anupapannaṁ syât. *tasmâd eva 'iti*, tasmân manasaḥ, "upanishad-devy-udare" iti çeshaḥ, manasâ tad-utpâdanaṁ ca sva-putra-viveka-dvârâ 'iti boddhavyaṁ; atraiva 'aṅke "vivekena upanishad-devyâṁ prabodhacandreṇa bhrâtrâ saha janayitavyâ" iti [p. 12] vidyotpatter vakshyamâṇatvâd, vakshyati ca shashṭhâṅke [p. 115]

devatànàm̃ *sañkalpa-yonitvàt* upanishad-devyà saha 'àlàpena *sañkalpa-vaçàd* eva tad-udare vidyà-prabodhau vivekàd garbhasthî-bhavishyataḥ, sañkarsha-vidyayâ ca nididhyàsanena vidyâ manasi sañkràmayishyate, prabodhaç ca àdipurushe iti evam̃ ca sañkrànti-vaçàt. mano 'pi vidyàyàs *tâtaḥ*, mahàmoha-vivekâdayaç ca *sahodarâḥ*, kàma-krodhâdayaç ca *kulam*, etat *sarvam̃ tayâ bhakshyam* ity àha: *yayâ tâtaç ca* 'ity-àdi. *jananî* upanishad-devî, màyà tu kulântargatatvenaiva 'uktà.)

Z. 15. *svagatam̃* manasy eva. *(K. svagatam* iti nàṭake manaḥ-kathà-yàm̃, svagatam̃ àtmagatam̃ iti prayujyate, tathà ca manasà kathayati, ity arthaḥ.)

Çl. 20. *adhîrâkshyâḥ* capalâkshyâḥ *parîrambhaḥ* âliñganam̃ *modam* âmodam̃ *janayati* utpàdayati, *sammohayati* ca, sammoho vishayântara-vismaraṇam̃ karoti, ity arthaḥ. kîdṛiçaḥ parîrambhaḥ: *sphurad-romodbhedaḥ* româñcodgamo yena saḥ; punaḥ kîdṛiçaḥ: *bhayena 'utkaṭaḥ kampo* yayos, tau ca tàv *uttuñgau* uccau *stanau* ca, tayor *yugam̃* yugmam̃, tasya *bharas*, tad-*âsañgena* sambandha-viçesheṇa *subhago* manoharaḥ; punaḥ kîdṛicaḥ: *guñjat* çabdàyamànam̃ *maṇi-valayam̃* yasyàm̃, tâdṛiçî *dor-latâ* bâhu-vallî, tayâ *racitaḥ* sampàditaḥ. kîdṛicyàḥ adhîràkshyàḥ: *taralatarâ târâ* akshṇaḥ kanînikâ, tayâ *âkulâ* vyàkulâ *dṛik* yasyàḥ. *(K. adhîrâkshyâç* cañcalâkshyâ Ratyàḥ *parîrambhaḥ* àliñganam̃ mama *modam̃ janayati, sammohayati ca;* parîrambhaḥ kîdṛiçaḥ: *sphuran* arthàn mama *romodbhedo* româñco yasmât tàdṛiçaḥ. adhîrâkshyàḥ kîdṛiçyàḥ: *taralatarayâ târayâ* cakshuḥ-kanînikayâ *âkula-dṛiçaḥ*. parîrambhaḥ punaḥ kîdṛiçaḥ: *bhayena 'utkampo* yaḥ *uttuñga-stana-yuga-bharaḥ* gurutara-stana-yugam̃, tad-*âsañgana-subhagaḥ.)*

P. 12.

Z. 3. *(K. prakâçam* iti manaḥ-kathânantaram̃ prakâçam̃ bravîti, ity arthaḥ.*)*

Z. 7. *vâḍham* avaçyam̃ "sammatà" iti çeshaḥ. *sâ* vidyà, anàvṛita-brahmâkàrântaḥkaraṇa-vṛitty-upahitam̃ caitanyam̃ *prabodhacandraḥ*. *(K. vâḍham* ity abhyupagame teshàm̃ sammataiva, ity arthaḥ.*)*

Z. 13. *(K. sva-pratyavâyaḥ* svânishtam̃.*)*

Çl. 21. *malinam̃* dushṭam, ata eva *vakram̃ bhâvam̃* cintâbhipràyam̃ *bhajanti* sevante ye, teshàm̃ *bhavaḥ* utpattiḥ *prabhavasya* utpatti-sthànasya *âtmanaç* ca *nâça-hetur bhavati*. ukte 'rthe 'rthântara-nyàsaḥ: *dhûmo jala-dhara-padavîm avâpya* megha-màrga-paryantam̃ gatvà, svotpatti-sthànam̃ *vahnis*, tan-*nâçam anu nâçam̃ prayâti;* dhùmo 'pi malina-vakra-bhâvaç ca, iti bhâvaḥ. *(K.* dvandva-sthayor *malina-vakra*-pàdayor uttara-varti-*bhâva*-padasya 'ubhayatra sambandhaḥ; tathà ca *svabhâvato malinabhâva-vakra-bhâva-bhâjâm̃* janànàm̃ *bhava* utpattis tadîya-*prabhavasya* janakasya, *âtmanaç* ca *nâça-hetur bhavati*. tathâ ca vivekâdayo 'pi svabhàvato malina-bhâvâ vakra-bhâvàç ca sva-janakam̃, svam̃ ca nâçayishyanta eva, iti bhâvaḥ;

tatra dṛishṭântam âha: *jaladhara* 'iti. *jaladhara-padavîm* jaladharatvam, tathâ ca Kâlidâsaḥ:

"dhûma-jyotiḥ-salila-marutâm sannipâtaḥ kva meghaḥ?"

[Meghadûta. çl. 5.]

jvalana-vinâçam anu jvalana-vinâçasya paçcâd, ity arthaḥ. *prayâti nâçam* iti vṛishṭy-anantaram megha-nâçât. dhûmasyâpi malinabhâva-vakrabhâvau pratyaksha-siddhau bodhyau.)

P. 13.

Z. 1. *nepathye* javanikâyâm.

Çl. 22. *guror* iti; *avaliptasya* sagarvasya, *utpatha-pratipannasya* unmârga-gâminaḥ; çesham sugamam. (*K.* tâtâdi-badha-kâriṇyâ vidyâyâ utpattir asmâbhir ishyate durvinîtatâ-nâçâya, ity ataḥ *katham asmân âkshipasi* ucitârtha-pravṛittatvâd, ity âha: *nanv are*, iti. *guror api nyayyo daṇḍo vidhîyate*, ity anvayaḥ. *avaliptasya* kalaṅkinaḥ, *utpatham* dharma-virodhi-patham.)

Z. 5. *gâthâm* pada-sandarbha-rûpâm. *anena* 'iti. *janakena* manasâ *ahaṅkârânuvartinâ* ahaṅkârâdhyâsa-yuktena *jagat-patiḥ pitâ 'eva* parameçvara eva. (*K.* tad eva 'aliptatvâdikam manasi darçayati: *anena ca* 'ity-âdi. *anena* manasâ *ahaṅkârânuvartinâ* ahaṅkâra-rûpa-pâça-sahâyena *pitâ* paramâtmâ. aham gaura ity-âdi buddhir *ahaṅkâraḥ*, tena *baddhaḥ* sambaddhaḥ, ity arthaḥ. dvitîyâṅke dambhâçramam pravekshyann ahaṅkâras tu svasya sarvâdhikya-buddhi-rûpo 'vadheyaḥ.)

Z. 8. (*K. kula-jyâyân* kula-çreshṭhaḥ. *devyâ matyâ* iti sammatâ 'ity arthaḥ.)

Çl. 23. *ya eshaḥ* pûrvokto vivekaḥ *matyâ* buddhyâ *vibhâti*. kathambhûtayâ matyâ: *râgâdibhir nitântam* atiçayena *kalushî-kṛitayâ*. kîdṛiçai râgâdibhiḥ: *sva-rasa-câribhiḥ* avivicya svecchayâ pravṛittaiḥ; *âdi*-çabdât mada-mohâdayaḥ, tair *âttâ kântir* yasya. utprekshate: *nirbhartsyâmâna iva* niḥprabhî-kriyamâṇa iva, *mâna* eva *dhanam* yasya, *kṛiçâny aṅgâni* yasya. kayâ ka iva: *kântyâ çaçâṅka iva*. kîdṛiçaḥ çaçâṅkaḥ: *sândreṇa* niviḍena *tuhinena* himena *antaritaḥ* châditaḥ. (*K.* pravekshyato vivekasya 'avasthâm sûcayati: *râgâdibhir* iti. *ya esha matyâ saha vibhâti*, ity anvayaḥ. kîdṛiçyâ matyâ: *nitânta-kalushî-kṛitayâ*, mahâmoha-prabhâveṇa virala-pracâratvân nitânta-duḥkhitayâ, ity arthaḥ. yaḥ kîdṛiçaḥ: *sva-vaça-câribhir râgâdibhir âtta-kântiḥ*, çobhitaḥ, ity arthaḥ. *râgaç* ca 'atra mukty-anurâgaḥ vishaya-râga-vyâvartanâya *sva-vaça* 'iti. *âdi*-padât yama-niyamâdi-parigrahaḥ. punaḥ kîdṛiçaḥ: *kṛiçâṅgaḥ* mahâmohâbhibhavâd iti bodhyam. tatra dṛishṭântam âha: *nirbhartsyamâna* 'iti, kenacit tiraskriyamâṇo *mâna-dhano* mânî jana iva kṛiçâṅgaḥ, ity arthaḥ.)

Z. 14. *tan na yuktam* ity anena kâma-ratyoḥ niḥprabhavatvam vivekodaya-mâtreṇa pradarçitam.

Z. 15. *Vishkambha* iti; pràktana-naṭa-saṅkshepaḥ utkṛishṭa-pàtra-praveçaḥ. *(K. vishkambhaka* iti.

kuto 'pi svecchayà pràptàḥ saṅlàpaṁ yat tu kurvate,
vishkambhakaḥ sa vijñeyaḥ kathà-màtrasya sùcakaḥ;
jana-dvaya-prayojyaç cet, sa eva syàt praveçakaḥ.

iti tal-lakshaṇaṁ.)

Z. 17. *(K. ràjà* Vivekaḥ. — *visphùrjitaṁ* vyàpaka-kathà.*)*

Z. 19. *(K. kim àtmano doshaṁ loko vijànàti?* na jànàty eva, ity arthaḥ.*)*

Çl. 24. *taiḥ* prasiddhaiḥ *madâdibhiḥ asau jagat-prabhuḥ* paramàtmà *ciraṁ* cira-kàlaṁ, *dìnà* yà *daçà* ànanda-çùnyà yà daçà, tàm *aníyata* pràpitaḥ. kìdṛiçair madâdibhiḥ: *ahaṅkàraḥ paraḥ* prathamo yeshàṁ, taiḥ; punaḥ: *duràtmabhiḥ* dushṭa-svabhàvaiḥ. kiṁ kṛitvà: *pàça-çataiḥ*, pàçàḥ vàsanà-saṅskàràḥ, tad-rùpair *nibadhya* niyamya. kìdṛiço jagat-prabhuḥ: *cid-ànandamayaḥ* jñàna-svarùpaḥ; punaḥ kìdṛiçaḥ: *nirañjanaḥ* nirgatam añjanaṁ mohâvaraṇaṁ yasmàt. *(K. asau jagat-prabhur* àdipurushaç *cid-ànandamayaḥ*, cit jñànaṁ tat-svarùpânandâtmako, *nirañjano* nirlepaḥ. pàpâdi-lepa-rahitaḥ, ity arthaḥ. *duràtmabhis taiḥ* prasiddhair *madâdibhiḥ pàça-çatair nibadhya, dìna-daçàm aníyata* pràpitaḥ. madâdibhiḥ kìdṛiçaiḥ: *ahaṅkàra-paraiḥ*, ahaṅkàra-pradhàna-pàçair, ity arthaḥ. çarìra-bandhàd ahaṅkàra-pàça-bandho duḥkhabhàgì-kṛitaḥ, ity arthaḥ.)

Z. 7 *(K. jitam* ity upahàsena 'utkarsha-kathanaṁ.*)*

Z. 8. *(K. sphuran sakala-tribhuvane prabhàvo* yasya, tàdṛiçaç ca 'asau *nitya-prakàçaç* ca, 'iti karmadhàrayaḥ.*)*

Çl. 25. *pumàn sahajaṁ* svàbhàvikam *api dhairyaṁ tyajati* aupàdhikaṁ tyajati 'ity atra kiṁ citraṁ? dhairya-tyàge hetum àha: *strìbhir* iti. *strìbhiḥ pratàritaṁ* vañcitaṁ *mànasaṁ* yasya, saḥ. *uccair* iti sarvatra sambandhanìyaṁ; kìdṛiço 'pi: *satataṁ* nirantaraṁ *dhṛitir* dhairyaṁ yasya, tàdṛiço *'pi; çànto 'pi* jitendriyo 'pi; *avàpto mahodayaḥ* aiçvaryaṁ yena, tàdṛiço *'pi; adhigataḥ* jñàtaḥ *nayo* nìtir yena, tàdṛiço *'pi; antaḥ-svastho 'pi* avyagrântaḥkaraṇo 'pi; *udìrità* samayocità *buddhir* yasya, tàdṛiço *'pi*. svasminn eva 'idaṁ sarvam avalokyatàm, ity àha: *svam api* 'iti. *yat* yasmàd hetoḥ *màyà-saṅgàd* avidyà-sambandhàt *pumàn* paramàtmà *svam* àtmànam api *iha* idànìṁ *vismṛitaḥ*. *api*-çabdaḥ tat-padàrtha-vyatireka-samuccayârthaḥ. *(K. strìbhiḥ pratàrita-mànaso* janaḥ *satata-dhṛity-àdi*-viçishṭo *'pi sahajaṁ dhairyaṁ tyajati. mahodayo* mahâdhipatyaṁ, ìçvarasya tu màyà-preraṇàj jagat-kartṛitvam eva, tad vakshyati ca: "tanoti" [etc. p. 108] iti, na yonìbhiḥ; *antaḥ-svacchaḥ* akuṭilaḥ, ìçvarasya tu nirlepatvam eva 'antaḥ-svacchatvaṁ; *udìrita-dhìtvaṁ* utkaṭa-buddhitvaṁ, ìçvarasya tu sarvajñatvam eva tat. tasya ìçvarasya

kayâ striyâ pratâraṇaṁ? ity atra 'âha: *svam api* 'iti. "ahaṁ nirguṇo nirlepaḥ *pumân*" ity evaṁ *svaṁ yan mâyâ*-rûpa-strî-*saṅgâd vismṛitaḥ*, ity arthaḥ. mâyâ-saṅgaç ca 'avidyâ-daçâyâṁ eva, ity uktaṁ prâk, tathâ ca mâyâ-saṅgâd eva 'ahaṅkârâdi-baddho 'bhût, ity arthaḥ; ahaṅkâraç ca "ahaṁ gaura" ity-adi jñânam, ity uktaṁ prâk.)

P. 15.

Z. 1. Matir ajânatî mâyâ-kâryaṁ pṛicchati; mâyâ-kâryaṁ prakaṭayati: *avicâra* 'iti. *avicâra-siddhâ* anirvacanîyâ, sattvena vâ vicârayitum açakyâ, *vâravilâsinî* veçyâ '*iva asato bhâvân* avidyamânân kartṛitva-bhoktṛitvâdîn *upadarçayantî vañcayati*. yadi na pratyayase tarhi paçya, 'ity âha:

Çl. 26. *paçya paçya* 'iti. kiṁ paçya? 'ity âha: *sphaṭika* 'iti. *anayâ* mâyayâ *anâryayâ* açleshṭayâ anartha-kâriṇyâ *bhâsvân* svayaṁ-prakâço *devaḥ* paramâtmâ *pragâḍham* atiçayena *kâm api* anirvacanîyâṁ *vikṛitiṁ* vikâraṁ *nîtaḥ* prâpitaḥ, tarhi sâkshâtkṛitârthâ 'iva jâtâ, 'ity âha: *tad-upaçleshâd* iti, tat-saṁsargât *asya* âtmano *manâg api* îshad api *ruciḥ* sva-svarûpa-prakâçaḥ *na khalu upaiti* gacchati. tatra hetuḥ: *asaṅgata-vikriyaḥ*, *asaṅgatâ* asambhâvitâ *vikriyâ* vikâro yatra. tatra dṛishṭântaḥ: *sphaṭikamaṇivat*, yathâ sphaṭikaḥ japâ-kusuma-sannidhânât rakto 'pi svâbhâvika-çvaityaṁ na jahâti, tathâ 'upâdhi-sannidhânât vikṛito 'pi sva-rûpân na hîyate, ity arthaḥ. yady apy evaṁ, *tathâpi vâḍham* atiçayena *eshâ* mâyâ *adhîratâṁ vidhâtuṁ* sva-svarûpaṁ tat pracyâvayituṁ *prabhavati* vartate. — (*K. avicâra-siddhâ* vicârâgamyâ parapurusha-pratâraṇe *veçavilâsinî*, 'iti dṛishṭântaḥ. tatra *mâyâ*-pakshe *asato* alikân *bhâvân* padârthân *parapurushaṁ* pradhâna-purushaṁ, *veçavilâsinî*-pakshe ayuktân helâ-lîlâdi-*bhâvân para-purushaṁ* svâpariṇetṛi-purushaṁ. mâyayâ âdipurusha-vañcanaṁ darçayati: *paçya* 'iti. *asaṅgata-vikriyaḥ* svabhâvato aprâpta-vikriyo *devaḥ sphaṭikamaṇivad bhâsvân* dîpyamâno *anayâ anâryayâ* mâyayâ *pragâḍhaṁ vikṛitiṁ nîtaḥ*. tasya nirlepa-dîpyamânatâ-rûpâ *rucir* mâyayâ nâçayituṁ na çakyata eva, tathâpy avidyâ-daçâyâṁ tayâ 'abhibhûyate, ity âha: *na khalu*, iti. *manâg* alpam api *asya* tâdṛiçî *rucir na naçyati*, tathâpy avidyâ-sâhâyyâd *eshâ* '*asya* '*adhîratâṁ vidhâtuṁ prabhavati*, ity arthaḥ.)

Z. 11. *prayojanaṁ* kâryaṁ.

Çl. 27. *vâma-nayanâḥ* kapaṭa-dṛishṭayaḥ *sadayaṁ* yathâ syât tathâ *narâṇâṁ hṛidayaṁ praviçya*, *kiṁ nâma samâcaranti*? *viḍambayanti* anukurvanti, ity arthaḥ. çeshaṁ sugamaṁ. (*K.* saṁvartamâno yaḥ çubhâvaho vidhir yatra, tat *sadayaṁ*, tâdṛiçaṁ *narâṇâṁ hṛidayaṁ praviçya*, *etâḥ* strî-piçâcyaḥ *sammohayanti*, ity-âdi; tatra *sammohanaṁ* jñâna-hâniḥ; *madanaṁ* harsha-jananaṁ; *viḍambanaṁ* nânâ-durgati-prâpaṇaṁ; *vikshobhaṇaṁ* cañcalî-karaṇaṁ; *ramaṇaṁ* krîḍâ; *vishâdo* duḥkha-viçeshaḥ; strî-prâpty-aprâpti-daçâ-bhedena 'etâni bodhyâni.)

P. 16.

Z. 3. *sva-tanayaṁ* mano-rûpaṁ *pârameçvare pade* âtma-vyavahâra-vishaye sthâne *niveçayâmi* sthâpayâmi, ity arthaḥ. *nitânta-pratyâsannatayâ* abheda-sambodhena. *nava-dvârâṇi purâṇi* çarîrâṇi.

Çl. 28. *teshu* çarîreshu *eko 'pi* eka eva paramâtmâ *vicchidya 'iva* pṛithak kṛitvâ 'iva *bahudhâ* aneka-prakâro *viniveçita* iva praveçita iva; bimba-pratibimba-nyâyena praveçaḥ, ity arthaḥ. *atho* anantaraṁ *tasmin sva-ceshṭitaṁ* kartṛitva-bhoktṛitva-sukhitva-duḥkhitva-dharmaṁ *vidadhâti* prakshipati. tatra dṛishṭântaḥ: *maṇâv iva;* yathâ japâdi-rûpâdhiḥ sva dharmaṁ raktatvâdi maṇau prakshipati, tadvat, ity arthaḥ. (*K. sva-tanayaṁ* manaḥ. *pârameçvara-padaṁ* jagad âdhipatyaṁ. *nitânta-pratyâsannatvaṁ* paramâtmany atyanta-sânnidhyaṁ. *tad-rûpam iva* tad abhinnam iva. *nava-dvârâṇi purâṇi* nava-chidra-viçishṭa-çarîra-rûpâṇi. *bahudhâ vichidya 'iva teshu niveçitaḥ*, ity arthaḥ. vichinna prâyatâ ca tattac-charîra-bhedena tasya bhinnatva-buddhy-utpâdaḥ. atho pureshu niveçanânantaraṁ tan manas *tasminn* âdipurushe *sva-ceshṭitaṁ vidadhâti* janayati, mano yad yat karoti, tat tad eva sa eva karoti, iti darçayati, ity arthaḥ. vastutas tu nishkriyatvât atra dṛishṭântam âha: *maṇâv iva*, 'iti. svaccha-maṇi-pravishṭa-pratibimba iva, ity arthaḥ. pratibimba-pratiyogî purusho yathâ maṇi-pravishṭe sva-pratibimbe sva-kriyâṁ darçayati, tadvat, ity arthaḥ.)

Z. 12. avaçyâṇtaram apy âha: *tato 'sau*, iti. *asau* paramâtmâ *ahaṁkâreṇa naptrâ cittasya jyeshṭha-putreṇa parishvaktaḥ:* "aham" iti vyavahâra-vishayaḥ kṛitaḥ, iti yojanâ. *tataç ca âsâv îçvara* ity agrima-çlokopaskâraḥ; tataḥ kiṁ syâd? ata âha:

Çl. 29. *jâto 'ham* iti. *vidvân îçvaraḥ avidyâmayîṁ* avidyâ-pradhânâṁ *nidrâm etya* prâpya, *bahu-vidhân* anekâkârân *imân svapnân paçyati*. kîdṛiço vidvân: *vighûrṇitaḥ* vismṛita-sva-svarûpaḥ; punaḥ kîdṛiçaḥ: *cittasya* manasaḥ *spanditaṁ* ceshṭitaṁ, tasya *kalpanâṁ* racanâṁ *anupatan* anugacchan. imân kân? ity âha: *jâto 'ham* ity-âdi; *janako mama 'eshaḥ*, iti yojanâ; sugamam anyat. (*K. naptrâ* pautreṇa *parishvaktaḥ* san, *bahu-vidhân svapnân paçyati*, ity anvayaḥ. svapnâkâram âha: *jâto 'ham*, iti. *mama 'eshaḥ*, ity atra *esha* ity asya liṅgana-vacana-vyatyayena *janany*-âdau sarvatra 'anvayaḥ; *kshetraṁ* bhûmiḥ; *vasu* dhanaṁ; *balaṁ* sainyaṁ; *suhṛit* sva-prîti-vishayaḥ svasmin prîtimâṅç ca; *mitraṁ* tu sva-kârya-sahâyaḥ; *bândhavâḥ* kuṭumbâḥ. svapnân paçyati kîdṛiçaḥ san: *avidyâmayîṁ nidrâṁ etya vighûrṇitaḥ* san, mâyâm *anubhavan* prâpnuvan, mâyâ-parishvakto bhavan, iti yâvat. mâyâṁ kîdṛiçîṁ: *cittena* manasâ *spanditâ* janitâ *kalpanâ* preraṇâ yasyâṁ, tâdṛiçîṁ; mano-'dhinayâ mâyâ-preraṇayâ viçishṭaḥ san, ity arthaḥ.)

P. 17.

Z. 6. *(K. sershyâm* sapatnyâm irshyâ-yuktam.*)*

Çl. 30. yadi *upanishad-devyâḥ mayâ* saha *sañgamaḥ* syât, tadâ *prabodhodayaḥ prâptaḥ*, ity anvayaḥ. kîdṛiçyâḥ upanishad-devyâḥ: *mâninyâḥ*,

îrshyâ-kṛitaḥ kopo *mâna* ity abhidhîyate,

îrshyâ-kṛita-kopavatyâḥ; *ciram viprayogo* viyogaḥ, tena *janitâ* yâ *asûyâ* îrshyâ, tayâ *âkulâyâḥ* vyâkulâyâḥ. sañgame hetur: *çânty-âder anukûlanât*, iti. hetv-antaram âha: *bhavati vishayân apâsya muhûrtam tûshṇîm tishṭhet cet, tadâ jâgrat-svapna-sushupti-dhâma-virahât*, iti; *dhâma*-çabdo 'tra sthâna-vacanaḥ. *dhâmâni* trîṇi bhavanti: sthânâni, janmâni, nâmâni, iti nairuktât; tathâ ca 'ayam abhiprâyaḥ: jâgrad-âdy-abhimâna-sthânâbhâvât, çânty-âdimato vicâra-pravṛittasya buddheḥ vyâsañgâbhâvât prabodhotpattiḥ, iti. *(K. cet*, ity asya pûrvârdhe 'pi anvayaḥ; tathâ ca: *cira-viprayogeṇa janitayâ* mayy *asûyayâ âkulâyâḥ mâninyâḥ upanishad-devyâḥ çânty-âder anukûlanât mayâ saha sañgamaç ced bhavet; vishayân apâsya, bhavati muhûrtam tûshṇîm cet tishṭhet, jâgrad*-daçâyâm eva *svapnaḥ*, sa eva *sushupti-dhâma*, sushupti-padâçrayaḥ sushupti-pada-vâcyaḥ, 'iti yâvat; tad-*virahât prabodhodayaḥ prâptaḥ* prâpta-prâyaḥ, ity arthaḥ, "purushena," iti çeshaḥ. *çânty-âdeḥ*, ity *âdi*-padât çraddhâparigrahaḥ. *anukûlanât* anunayât. paramâtma-svarûpa-pratipâdako vedasya bhâga-viçesha *upanishat. vishayâpâsena* mates *tûshṇîm-sthitir* dvaitâgrâhitvam. *prabodhodayas* tattva-jñânotpattiḥ.)

P. 18.

Z. 1. *dṛiḍha-granthir* ahañkâraḥ, tan-*nibaddhasya* tad-abhimânino *'pi yadi bandha-mokshaḥ* sañsârân nivṛittiḥ, *tadâ tayâ* anâdi-mâyayâ *nityânubandha eva* ahañkârâbhimâny eva sarvadâ *bhavatu*, iti prâkṛitânvayaḥ. ahañkârasya paramate nityatvât tan-nâçâbhâvât, iti bhâvaḥ. *(K. kula-prabhoḥ* paramâtmanaḥ. *etayâ* upanishad-devyâ *saha bhavatu*, iti, "atra-bhavân," iti çeshaḥ. *sushṭhu* çobhanam.)

Çl. 31. *mayâ asau* âtmâ *brahmaikatâm* cid-ânanda-brahma-bhâvam *nîyate*. kim kṛitvâ: *teshâm* pûrvoktânâm *brahma-bhidâm* brahma-bhedakânâm *vidyayâ* brahmâdvaita-sâkshâtkâreṇa *prâṇântikam* dehântam *prâyaçcittam idam* prasiddham *vidhâya* kṛitvâ. teshâm ity atra te ke? *yair jagatâm âdiḥ prabhuḥ* sva-tantraḥ *çâçvato* avinâçî, evam-bhûto 'pi *purushaḥ* parameçvaraḥ *pureshu* nara-nârakâdishu, *eka* eva *bahudhâ vibhajya*, *badhvâ*, *kshiptvâ* praveçya, *mṛityoḥ padam* janana-maraṇa-sthânam *prâpitaḥ*. *(K. yair* ahañkârâdibhir *ekaḥ* paramaḥ, *çâçvato* nityaḥ, *jagatâm âdiḥ prabhur baddhvâ, pureshu* çarîra-rûpeshu, *bahudhâ vibhajya*, *kshiptvâ*, *mṛityor* Yamasya *padam* adhikâra-rûpam vyavasitim *prâpitaḥ*, *brahma-bhidâm* paramâtma-

svarûpa-brahma-bhedakânâṁ *teshâṁ prâṇâṇtikaṁ prâyaçcittaṁ vidyayâ* dvâra-bhûtayâ *vidhâya*, *punar asuu mayâ brahmaikatâṁ nîyate*, ity anvayaḥ. anyeshâm api brahma-bhidâṁ brâhmaṇa-hantṛiṇâṁ smṛiti-vidyayâ upadeshṭryâ prâṇâṇtikaṁ prâyaçcittaṁ râjñâ vidhîyate, iti çleshâd, atra tathâ tv âropaḥ.)

Z. 9. *prastuta-vidhânâya* pûrvoktârtha-siddhaye, *prabodhotpattaye* advitîyâtma-sâkshâtkârotpattaye.

Zweiter Akt.

P. 19.

Prathame 'ṅke ajnâna kṛito nikhilo 'pi bhedâvabhâsaḥ; "âtmâ dvaitâvabhâsân nirasyaḥ" iti pratipâdya, Vivekodyogam upaçrutya, idânîm dvitîye 'ṅke Mahâmoho 'pi tattad-dharmânushṭhâna-vaiphalyâya Dambhâdîn preshayati. tathâ 'uktam: dambhair vinâ yaḥ kriyate, sa eva dharmaḥ, iti. — (*K.* aṅkâdau praveçaḥ kvacid asûcitasyâpi bhavati, ity asûcitasyâpi Dambhasya praveçaḥ. — "*pratijñâtam*" ity-âdiḥ "*prayatatâm*" ity-anto Mahâmohasya 'âdeçaḥ; nishpâdita-tad-âdeçasya Vârâṇasyâm kṛitâçramasya 'upavishṭasya Dambhasya 'uktis: "*tad idânîm*" iti, "*vṛittântam anusarishyâmi*" ity-antâ. para-pratâraṇârtham alîka-svotkarsha-pradarçanam *dambhaḥ.*)

Z. 5. *sâmâtyena*, amâtyâḥ mantriṇaḥ, tat-sahitena.

Z. 7. *avahitaiḥ* avadhâna-yuktaiḥ; sâvadhânaiḥ, ity arthaḥ. — *pratikartavyaḥ* dûrîkartavyaḥ. —

Z. 9. *niḥçreyasa-vighnârtham* moksha-pratibandhârtham. — *prayatatâm* iti, atiçayito yatnaḥ kriyatâm, alpa-yatnena na bhavati, iti bhâvaḥ. — (*K. vaçîkṛita-bhûyishṭhâ* dâmbhikîkṛitâneka-dhârmika-janâ.)

Z. 11. *yathâ nirdishṭaḥ* yathâ tvayâ 'uktaḥ *âdeçaḥ* âjñâ.

Çl. 1. *mayâ* Dambhena *adhishṭhitaiḥ*, dâmbhikaiḥ, ity arthaḥ. *dhûrtair* vañcakaiḥ *divâ* dina eva *jagat* nara-nârî-samudayâtmakam *iti* anena prakâreṇa *sarvajñatvâdi*-vyapadeçena *vañcyate* pratâryate. kiṁ kṛitvâ: *veçyâ-veçmasu* vâravilâsinî-mandireshu *kshapâḥ* râtrîḥ *nîtvâ* parikalayya. kîdṛiçyaḥ kshapâḥ: *unnidraḥ* prakâça-yuktaḥ prakaṭaḥ *candro* yâsu, tâḥ. kîdṛiçair dhûrtaiḥ: *sîdhu* madyaṁ, tad-*gandho* yatra tâdṛiçaṁ *lalanâ-vaktraṁ* kâminî-mukhaṁ, tatra *âsavo* mâdaka-dravya-viçeshaḥ, madirâ vâ, tayâ *âmoditaiḥ* santushṭaiḥ. punaḥ kîdṛiçaiḥ: *nirbharaḥ* atiçayitaḥ *manmathotsave* maithune *rasaḥ* prîtir yeshâṁ, taiḥ. sugamam anyat. — (*K. mad-adhishṭhitair dhûrtair* dhûrtatâṁ prâpitaiḥ *veçyâ-veçmasu nirbhara-manmathotsava-rasair unnidra-candrâḥ* jâjvalyamâna-candrâḥ *kshapâḥ* râtrîr *nîtvâ, divâ sarvajñâ* vayam *ity-*

âdi-pradarçanât *jagad vañcyate*. manmathotsava-rasaiḥ kidṛiçaiḥ: *sîdhu-gandhibhir* madhu-gandhibhiḥ veçyâ-rûpa-*lalanâ-vaktrâsavair* vaktra-madirâbhiḥ, *âmoditaiḥ* abhinanditaiḥ çlâghitaiḥ, iti yâvat. *dîkshitâḥ* gṛihîta-vratâḥ. *cirât* cira-kâlaṁ vyâpya; *cirâd*, ity asya 'avyayatvât.)

P. 20.

Çl. 2. pûrvârdhaṁ sugamaṁ. *vâg-jâlaiḥ bhartsayan* nirbhartsayan, *jagat-trayam* ity anushaṅgaḥ; *upahasan* upahâsaṁ kurvann *iva*, ity atrâpy anushaṅgo *jagat-trayam* iti.

Z. 6. *asya vṛittântaṁ* samâcâram *anusarishyâmi* jñâsyami.

Z. 8. (*K.* svasmin sarvâdhikya-jñânam *ahaṅkâraḥ.)*

Çl. 3. *nṛi-paçubhiḥ* manushya-rûpaiḥ paçubhiḥ *guroḥ* Prâbhâkarasya *mataṁ naiva 'açrâvi* naiva çrutaṁ. *Tautâtitaṁ darçanaṁ* Kaumârilaṁ çâstraṁ *na viditaṁ* naiva jñâtaṁ, ity *eva*-kârânushaṅgaḥ sarvatra. *aho* ity âçcarye, *Çâlika-girâṁ* Prâbhâkara-matâvalambi-vâcâṁ *tattvaṁ* anâropita-rûpaṁ svarûpaṁ *na 'eva jñâtaṁ*. *Vâcaspateḥ* Nyâya-bhâshya-vyâkhyâtuḥ Vedânta-bhâshya-vyâkhyâtuç ca *kâ kathâ?* na kâpi vârtâ, ity arthaḥ. *Mahodadheḥ* Çesha-praṇîta-bhâshyasya *sûktaṁ* spashṭam *api na adhigataṁ*, duruktaṁ tu na sutarâṁ. *mahâvrataṁ* Pâçupata-vrataṁ, tat-sambandhinî *Mâhâvratî* Pâçupata-çâstra-saṁhatiḥ *na îkshitâ* naiva dṛishṭâ. *vastu-vicâraṇâ sûkshmâ*, *vastu* aupanishadaṁ Brahma, tad-*vicâraṇâ sûkshmâ* durvijñeyâ, ity arthaḥ. evaṁ sati *svasthaiḥ* "paṇḍitânâm asmâkaṁ na kiñcid vivecanîyam asti"-iti svastha-cittaiḥ *kathaṁ sthiyate?* ity arthaḥ. — (*K. nṛi-paçubhiḥ* samasta-nara-rûpaiḥ paçubhiḥ *kathaṁ susthaiḥ sthiyate,* yato *guroḥ* prasiddha-mîmâṅsakasya *mataṁ naiva 'açrâvi* naiva çrutaṁ; *Tautâtikaṁ* Tutâta-bhaṭṭa-kṛitaṁ *darçanaṁ na viditaṁ* na jñâtaṁ; *aho Sâlika*-nâmno grantha-kârasya *girâṁ tattvaṁ na jñâtaṁ; Vâcaspater girâṁ* jñânasya *kâ kathâ?* sarvathaiva taj-jñânaṁ na jñâtam, ity arthaḥ; *Mahodadher* Mahodadhi-nâma-darçanasya *sûktaṁ* çobhanam uktaṁ *na adhigataṁ* na jñâtaṁ; *Mâhâvrâtî* yajña-mîmâṅsâ *na îkshitâ*. nanv "etad-ajñâne kâ kshatiḥ?" ity âha: *sûkshmâ 'iti*; *vastu-vicâraṇâ* tattva-jñâna-nirûpaṇaṁ *sûkshmâ* çâstra-jñânaṁ vinâ 'açakyâ, ity arthaḥ.)

Z. 13. *vilokya* açuddha-vaidikân, iti ceshaḥ. — *arthâvadhâraṇa-vidhurâḥ* artha-niçcaya-rahitâḥ.

Z. 14. *punar anyato gatvâ, vilokya 'iti* ceshaḥ. — *bhikshâ-mâtrârthaṁ gṛihîtaṁ yati-vrataṁ* yais, te; *bhikshâ-mâtraṁ* prayojanaṁ, na tu muktiḥ; *gṛihîta-yati-vratâḥ*, na tu yatayaḥ, ity arthaḥ. *muṇḍitaṁ muṇḍaṁ* yais te, na tu muṇḍita-manasaḥ, ity arthaḥ. âtmânaṁ *paṇḍitaṁ manyante* te *paṇḍitammanyâḥ*, na tu paṇḍitâḥ, ity arthaḥ. — (*K. Vedânta-çâstraṁ vyâkulayanti* arthânavabodhâd, iti bhâvaḥ.)

Çl. 4. *pratyakshâdi-pramâṇa-siddho* yo *'rthaḥ*, tad-*viruddho* yo *'rthaḥ* svargâdi-rûpaḥ, tam *abhidadhati 'ity* evaṁ-çîlâ *Vedântâ yadi çâstrâṇi*, tarhi *Bauddhaiḥ kim aparâdhyate?* na kim api, ity arthaḥ. — (*K.* "asac-châstra-

sya Vedântasya jñânam apy anapekshaṇîyam" ity abhiprâyeṇa *vihasya*, âha: *pratyakshâdi*, iti. *pratyakshâdi-pramâ* pramâṇa-catushṭayâdhînaṁ jñânaṁ, tat-*siddhasya* tad-gṛihîtasya *'arthasya viparîtârthâbhidhâyinaḥ* pratipâdikâ *Vedântâ yadi çâstrâṇi*, tadâ nâstika-çâstratvena ninditair *Bauddhaiḥ* bauddha-çâstraiḥ kim aparâdhyate, ity arthaḥ. tvam aham idy-âdi-pratîtyâ gṛihîtânâṁ vibhinnâtmanâṁ abhedo, ghaṭa-paṭâdi-padârthâsatyatvaṁ ca, pratyakshâdi-pramâ-vishaya-viruddho 'rtho Vedântair abhidhîyate.)

Z. 19. *vâṅ-miçraṇaṁ* vâcâṁ miçraṇaṁ sambhâshaṇam, ity yâvat. *duritodayâya* pâpotpattaye.

P. 21.

Z. 1. *duḥkhena 'abhyastam Akshapâda-mataṁ* Kaṇâda-çâstraṁ yais, te. *(K. Akshapâdaḥ* Çaivapâçupata-mûla-granthakṛit.*)*

Çl. 5. *aho* ity âçcarye. *dâmbhikâḥ* dambha-prâdhânyâḥ *dhaninâṁ vittâni haranti*. kîdṛiçâ dâmbhikâḥ: *Gaṅgâ-tîre taraṅgaiḥ çîtalâḥ* yâḥ *çilâḥ*, tâsu *vinyastâḥ* prakshiptâḥ yâ *bhâsvad-vṛiçyo* ṛishîṇâm âsanâni, teshu *saṁvishṭâḥ*. punaḥ kîdṛiçâḥ: *kuça-mushṭinâ maṇḍitaḥ* çobhito *mahâ-daṇḍo* vṛihad-bhuja-daṇḍo yeshâṁ, te. *karaṇḍaiḥ* dhauta-vastra-sthâpana-vaṅça-pâtrair *ujjvalâḥ* çobhamânâḥ. punaḥ kîdṛiçâḥ: *paryâyeṇa* âvṛittyâ *grathitaṁ* yad *akshasûtra-balayaṁ* maṇi-rûpaṁ, tasya *pratyekaṁ vîja-grahe* maṇi-grahaṇe *vyagrâḥ* cañcalâḥ *agrâṅgulayo* yeshâṁ, te tathâ. — *(K.* akshamâlâṁ japato dṛishṭvâ, âha: *Gaṅgâ*-iti. *aho, ete dâmbhikâ dhaninâṁ vittâni haranti*, divâ pratigraheṇa râtrau cauryeṇa, iti çeshaḥ. kîdṛiçâḥ: *Gaṅgâ-tîre* yâs *taraṅga*-saṅgata-*çilâḥ*, tatra *vinyastâsu bhâsvad-vṛishishu saṁvishṭâḥ*; yatînâm âsanaṁ *vṛishî*, iti. *kuça-mushṭi*, iti mahâ-daṇḍa-baddha-kuça-mushṭayaḥ, ity arthaḥ. *karaṇḍaḥ* kamaṇḍaluḥ. *paryâya-grathitaṁ* sarpâkâraṁ kramaço laghuṇḍaṭikâbhir grathitaṁ yad *aksha-balayaṁ*, tadîya-*pratyeka-vîja-grahe vyagrâṅgulyagrâḥ*, ity arthaḥ; *agrâṅgulir* aṅguly-agraṁ.)

Z. 8. *tridaṇḍi-vyapadeçena* tridaṇḍi-chalena *jîvino dvaitâdvaita-mârga-paribhrashṭâḥ* Bhaṭṭabhâskara-matâvalambanâd ubhaya-bhrashṭâḥ, iti bhâvaḥ.

Z. 9. Ahaṅkâro vicârayati: *aye kasyedam*, iti. *aye* iti sambodhanaṁ, aho ity arthe; *idaṁ* paridṛiçyamânam *amara-sarito* deva-nadyâḥ Gaṅgâyâḥ *nâtidûrato* nikaṭa eva *kasya âçramapadaṁ vibhâti* çobhate. kîdṛiçam âçramapadaṁ: *dvâropânte* dvâra-nikaṭa-bhûmau *nikhâtam* âropitaṁ *atiprâṅçu* atyuccaṁ yad *vaṅça-kâṇḍaṁ* tasmin *tâṇḍavitaṁ* nṛityat *dhautaṁ* prakshâlitaṁ *sitaṁ* çvetaṁ *sûkshmaṁ* ca bahu-mûlyam *ambara-sahasraṁ* vastra-sahasraṁ yasmin, tat. punaḥ kîdṛiçaṁ: *itas tato vinyastâni* sthâpitâni *kṛishṇâjinam* ârabhya *muçalântâni* yajña-pâtrâṇi yasmin, tat. punaḥ kîdṛiçaṁ: *anavarataṁ* nirantaraṁ *hutasya 'âjyasya gandho* yasmin, etâdṛiço *dhûmaḥ*, tena *çyâmalîkṛitaṁ* çyâmaṁ kṛitaṁ *gagaṇa-maṇḍalaṁ* yasmin, tat. — *adaḥ* idaṁ; *gṛihamedhino* gṛihasthasya. — *(K. kasya 'idam amara-sarito nâtidûre vibhâty âçramapadaṁ?* ity anvayaḥ. *amara-sarito* Gaṅgâyâḥ. *âçramapadam* âçrama-sthânaṁ. kîdṛiçaṁ: *dvâropânte nikhâte* ropite *atiprâṅçu-vaṅça-kâṇḍe* ucca-

veṇu-khaṇḍe *tâṇḍavitaṁ* nartitaṁ *sitaṁ sûkshmâmbara-sahasraṁ* yatra, tâdṛiçaṁ. *itas tato vinyastaṁ kṛishṇâjinâdi* yatra, tâdṛiçaṁ. *dṛiçad-upalâdîni* yajña-pâtrâṇi; *camashaṁ* yajña-pâtra-viçeshaḥ. *anavarataṁ hutam âjyaṁ* yatra, tâdṛiça-*'agni-dhûma-çyâmalitaṁ gagaṇa-maṇḍalaṁ* yatra, tâdṛiçaṁ. — *vilokya* 'iti, upavishṭaṁ Dambhaṁ vilokya, ity arthaḥ.)

Çl. 6. Dambham ajânann âha: *mṛid-*iti. *esho dambhaḥ mûrta iva* mûrtimân iva *sphurati* mama pratibhâti. kîdṛiçaḥ: *mṛid-vindubhiḥ* mṛin-nirmita-vartula-tilakaiḥ *lâñchitâni* cihnitâni *lalâṭâdîni jânv-*antâni yasya, saḥ. punaḥ kîdṛiçaḥ: *cûḍâgre* çikhâgre *karṇa-kaṭi-pâṇishu virâjamânâḥ darbhâṅkurâḥ* yasya, saḥ. — *(K. mûrto dambha ity eva 'esha sphurati.* kîdṛiçaḥ: *mṛid-vindunâ lâñchitaṁ* cihnitaṁ *lalâṭa-jânu-*paryantaṁ yasya, tâdṛiçaḥ; *uraḥ* vakshaḥsthalaṁ. tathâ *cuḍâgrâ*dishu *virâjamâno darbhâṅkuro* navîna-kuço yasya, tâdṛiçaḥ; cûḍâ-keçe karṇe ca tadîyac-chidre praveçita-kuçaḥ, kaṭau ca vastra-bandhana-kuçaḥ.)

P. 22.

Z. 1. *"bhavatu, upasarpâmy enaṁ"* ity ârabhya, *"yatra çrotriyân"* ity-antaṁ sugamaṁ. — *(K. upasarpaṇaṁ* samîpa-gamanaṁ.*)*

Z. 3. *vaṭuḥ* Dambha-çishyaḥ, vadati iti çeshaḥ. — *(K. vaṭur* Dambhasya paricârako brâhmaṇaḥ. *praviçya* iti, praveçaç ca Dambhâçramâtmaka-nṛitya-sthâne bodhyaḥ.*)*

Z. 5. *(K. Turushka-deço* Yavana-deçaḥ.*) atithin* anâgata-pûrvân tatrâpi *çrotriyân gṛihiṇaḥ* gṛihasthâḥ *na upatishṭhanti* na sammukham âyânti.

Z. 9. *(K. ârâdhya-pâdâ* asmat-svâminaḥ. *na viditam asti* 'iti, ataḥ kathaṁ pâdyâdikaṁ deyam? ity arthaḥ.*)*

Z. 11. *(K. idânîṁ parikshitavyam* iti, suprasiddhasya 'asya kadâpi kenâpy aparîkshitatvâd, *idânîm eva kathaṁ parikshitavyam?* ity arthaḥ.*)*

Çl. 7. *Gauḍaṁ râshṭraṁ* deçâ*nuttamaṁ*, na vidyate uttamaṁ yasmât, tad *anuttamaṁ; tatra 'api Râḍhâ purî nirupamâ; tatra* Râḍhâ-puryâṁ *Bhûriçreshṭhika* iti *nâma* yasya, tasya *paramaṁ dhâma* utkṛishṭaṁ gṛiham, asti iti çeshaḥ; *tatra* tasmin dhâmni *no* asmâkaṁ *pitâ uttamaḥ* utkṛishṭaḥ, *Uttama-*nâmako vâ, âsti iti çeshaḥ; *tat-putrâḥ mahâkulâç ca atra* jagati *kasya na viditâḥ?* api tu sarvasyaiva viditâḥ, ity arthaḥ; *teshâṁ* putrâṇâm *api* madhye *ahaṁ, prajñâ* buddhiḥ, *çîlaṁ* svabhâvaḥ, *vivekaḥ* pâṇḍityaṁ, *dhairyaṁ* dhîratâ, *vinayo* namratâ, *âcâraç* ca, etair guṇair *uttamaḥ*, sarvotkṛishṭaḥ, ity arthaḥ. — *(K. Gauḍa-*deçîyânâm ahaṅkṛitatvât, *tatrâpi Râḍhîyânâṁ, tatrâpi Bhûriçreshṭhaka-*grâmîyâṇâm ahaṅkṛitatvât. *mahâguṇâḥ*, iti çobhanaḥ pâṭhaḥ, *mahâkulâḥ*, iti kvacit pâṭho na ruciraḥ, pitur uttamatva-kathanena tat-putrâṇâṁ kula-mahattva-prâpteḥ. *viveko* 'tra kṛipâ, vicâryârtha-nirṇaya-rûpasya vivekasya prajñayaiva gatârthatvât.)

Z. 19. *(K. evaṁ kriyate*, mayâ iti çeshaḥ.*)*

P. 23.

Z. 4. "*Dambha*" ity ârabhya, "*aho apûrvam*" ity-antaṁ sugamaṁ. *aho* ity upahâsoktiḥ, *apurvam idaṁ brâhmaṇyaṁ*, abrâhmaṇyam, ity arthaḥ. tad eva spashṭayati: *tathâ hi* ity-antaṁ nigaditaṁ vyâkhyânaṁ.

Çl. 5. *hi* niçcitaṁ, *bhûpâlâḥ* râjânaḥ *asya* Dambhasya *pâda-pîṭhasya 'ante* avasâne nikaṭaṁ *bhûtalaṁ cûḍâ-maṇi-marîcibhiḥ* mukuṭa-mâṇikya-raçmibhiḥ *nîrâjayanti* ârâtrika-kriyayâ upâcaranti; kîdṛiçâ bhûpâlâḥ: *aspṛishṭa-caraṇâḥ* na spṛishṭau caraṇau yais te, caraṇa-sparça-rahitâḥ, ity arthaḥ. etena râja-pûjâ-nibandhanam eva brâhmaṇyaṁ, na vidyâ-tapo-vṛittair dâmbhikânâṁ, iti bhâvaḥ. — (*K.* arthâd etad-bhinnasya *kasya aspṛishṭa-caraṇâḥ* caraṇâv aspṛishṭavanto *bhûpâlâḥ pâda-pîṭhânta-bhûtalaṁ* arthât praṇâma-kâle *cûḍâ-maṇi-marîcibhir nîrâjayanti* ujjvalî-kurvanti? ity arthaḥ.)

Z. 8. (*K. svagataṁ* iti, manasâ kathayati, ity arthaḥ.) "*Ahaṅkâraḥ*" ity ârabhya, "*çṛiṇu re mûrkha*" ity-antaṁ sugamaṁ.

Z. 10. subodha-madhye pareshâm âsanopaveçane Ahaṅkâro 'tyanâcâri, iti: *naivaṁ* ity anena dhvanitaṁ.

Çl. 9. *asmâkaṁ jananî* mâtâ *tathâ ujjvala-kulâ* utkṛishṭa-kulâ *na*, *mayâ punaḥ samîcîna-çrotriyâṇâṁ kanyâ vyûḍhâ* pariṇîtâ, *tena* kâraṇena *ahaṁ tâtâdhikaḥ* pitṛ-adhikaḥ;

"uttamair uttamair nityâṁ sambandhân âcared budhaḥ"

iti smaraṇât sambandha-kṛitam uttamatvaṁ. âcârâtiçayaṁ darçayati: *asmac-chyâlakaḥ* asmâkaṁ çyâlakaḥ, tasya *mitraṁ*, tasya *mâtulaḥ* mâtur bhrâtâ, tasya *sutâ* kanyâ, sâ *yato* hetoḥ *mithyâ 'abhiçaptâ* mithyâbhiçâpa-yuktâ *tat-samparka-vaçât* paramparâ-sambandhât *mayâ preyasy api* premâspadam api *sva-gṛihiṇî projjhitâ* tyaktâ. — (*K. tathâ ujjvala-kulâ* 'iti, yathâ mat-patnî iti çeshaḥ. patnyâ âdhikyam âha: *sac-chrotriyâṇâm* iti. *vyûḍhâ* pariṇîtâ. *kâcana* anirvacanîya-suçîlâ.)

Z. 17. (*K. na 'asmâkaṁ* ity-âdi asmad-vṛittântânabhijñaḥ, ity arthaḥ.)

P. 24.

Çl. 10. *ahaṁ pûrvam Ambhojayoner* Hiraṇyagarbhasya *sadanaṁ* gṛihaṁ prati *upagataḥ*; *Brahmaṇâ* Hiraṇyagarbheṇa *gomayâmbhaḥ-parimṛijita-nijoru gomaya*-yuktena *ambhasâ* jalena *pari* samantât *mṛijitaḥ* çodhito yo *nijaḥ* svakîyaḥ *ûruḥ* aṅkaḥ, tasmin *saçapathaṁ* yathâ syât tathâ *anunîya* mânayitvâ *upaveçitaḥ*. keshu satsu: *uccaiḥ* atiçayena *munibhiḥ sapadi* tatkshaṇa eva *âsaneshu ujjhiteshu* tyakteshu satsu. etena "Hiraṇyagarbhasyâpi vayaṁ mânyâḥ, kiṁ punar mânushâṇâṁ" iti vyajyate. — (*K. pûrvaṁ* pûrva-kâle *Ambhojayoner* Brahmaṇaḥ *sadanaṁ* sabhâm *aham upagataḥ*, tatra *uccaiḥ sapadi* atiçîghraṁ *munibhir âsaneshu ujjhiteshu* satsu, *Brahmaṇâ saçapathaṁ* çapatha-dâna-pûrvakaṁ mâm *anunâthya* svoru̥paniveçanaṁ yâcitvâ *gomayâmbhasâ parimṛijite nijorudeçe âçu* çîghraṁ *saṅveçita* upaveçito 'smi, ity arthaḥ.)

Çl. 11. mat-tapo-vijṙimbhitam idam, ity âha Ahañkâraḥ: *are*, iti. *are* iti nîca-sambodhane, *Vâsavaḥ* Çatakratuḥ *ka iva?* na ko 'pi, ity arthaḥ, Ahalyâ-gâmitvâd, iti dhvanitaṁ. *atra* asmin jagati *Padmodbhavo* Brahmâ *kaḥ?* iti *kathaya*, sva-kanyâ-gâmitvâd, iti tâtparyaṁ. *jagati ṙishiṇâm api* mantra-drashṭṙiṇâṁ api *prabhava-bhûmayaḥ* utpatti-bhûmayaḥ *kâḥ? vada* kathaya; dhîvara-kanyâto Vyâsaḥ, kumbhodbhavo Agastyaḥ, hariṇyâḥ Çṙiñgî, evam-âdîny utpatti-sthânâni, iti dhvanitaṁ. îdṙiçaṁ mama tapasaḥ sâmarthyam asti, ity ata âha: *avehi*, iti. *mama tapaso balam avehi* jânîhi; kiṁ tat? tad âha: *Purandarâṇâm* Indrâṇâṁ, *Parameshṭhinâṁ* Brahmaṇâṁ, *munînâṁ* manana-çîlânâṁ, pratyekaṁ *çataṁ patatu;* mat-tapaḥ-sâmarthyât sarvam ahañkârikaṁ, iti bhâvaḥ. — *(K.* etad uktaṁ *bhavatu* tishṭhatu, *evaṁ tâvat* mayâ vaktavyaṁ, ity arthaḥ. vaktavyam eva 'âha: *are*, iti. Indrâdy-adhishṭhitatvenaiva tvayâ Brahmaṇaḥ sabhâyâ gauravaṁ darçyate, Indrâdyâ eva ke? ity âha: *ka iha*, iti. âsanojjhitâro munayas tâvat tishṭhantu, teshâṁ pitaro 'pi ke? ity âha: *vada*, iti; *prabhava-bhûmayaḥ* pitaraḥ, iti. te kathaṁ tvayâ laghu kṙiyante? ity ata âha: *avehi*, iti. tapo-balena 'Indrâdînâṁ çatam api pâtayituṁ samartho 'smi, iti nishkṙishṭârthaḥ; *Parameshṭhinâṁ* Brahmaṇâṁ.)

Z. 12. *(K.* atyuktyâ paricintya Dambhasya *'ânandaḥ.)*

Z. 14. *cira-kâla-viprakarshât* bahu-kâla-vilambanât. *na pratyabhijânâmi* na paricinomi. — *(K. Dvâparântâ*vadhy eva lokânâṁ dâmbhikatvaṁ, Kalau tv atiçayaḥ, iti bhâvaḥ. *vârdhaka-grastatayâ*, iti, idânîm ahañkârasya 'atipravṙiddhatvât, iti bhâvaḥ.) *"atha"* ity-âdiḥ *"prasâdaḥ kṙitaḥ"* ity-ânto granthaḥ spashṭârthaḥ.

Z. 17. *(K. "atha kiṁ* syâd anumatau," iti nâṭaka-paribhâshâ-koshaḥ. *na hi tena vinâ*, iti dâmbhikânâṁ sarvadaiva mithyâvâditvât.*)*

Z. 19. *(K. tṙishṇâ-lobhau* kukarmaṇâpi dhana-jighṙikshâ-rûpau, vâcaka-çabda-liñga-bhedât strî-puṁsau.*)*

P. 25.

Z. 1. *(K.* atrâpy *atha kiṁ* ity anumatau. *ârya-miçrair* ârya-çreshṭhair, bhavadbhir iti çeshaḥ.*)*

Z. 3. *atyâhitaṁ* atyanishṭaṁ, *ati â* samantâd *ahitam* atyâhitam, ity arthaḥ. — *tad-vṙittântaṁ* Mahâmoha-samâcâraṁ; *pratyetuṁ* jñâtum.

Z. 5. *svâgatam eva* sushṭhu eva âgataṁ. *râjadhânî*, râjâno dhîyante vasanty asyâm, iti râjadhânî râja-vasatiḥ; "mamâpi saiva vasati-sthalaṁ," iti. *nirûpitâ* vicâritâ, tatraiva sthâtavyaṁ, iti bhâvaḥ. — *(K. svâgatam* iti, uddeçya-siddher acira-bhâvitayâ kuçalâgamanaṁ, ity arthaḥ; uddeçya-siddher abhâvitâm eva darçayati: *yataḥ*, iti. *nirûpayitavyâ* kartavyâ.

Z. 10. *Vivekasya uparodhaḥ* pravighâtaḥ; Vivekoparodhas tv âvaçyako, yataḥ tasyâṁ Vârâṇasyâṁ nirantaraṁ nivâsam icchati, ity âha: *tathâ hi;* Vârâṇasî-vâsa-yogyo Viveka eva, ity âha:

Çl. 12. *vidyâ-'iti.* *sa* Vivekaḥ *ato* hetoḥ *atra* Vârâṇasyâṁ *nityam eva* sarvadaiva *nivastuṁ* nitarâṁ vâsaṁ kartum *icchati;* kîdṛiço Vivekaḥ: *kuloccheda-vidhiṁ* kuloccheda-kartavyatâṁ *vidhitsuḥ* cikîrshuḥ. ataḥ kutaḥ: yato *duratyayâ* avinâçâ *Brahma-purî* Çiva-nagarî, Brahma-çabdaḥ Çiva-vacanaḥ, uktaṁ ca:

"*brahma:* jñânaṁ, pradhânaṁ ca, kshetrajñoṁkâra-buddhayaḥ,
"moksho, Hiraṇyagarbhaç ca, mantro, vedaḥ, Çivas tathâ,"

'iti. *Vârâṇasî Vidyâ-Prabodhodaya-janma-bhûmiḥ,* Vidyâ ca Prabodhaç ca, tayor udayas, tasya janma-bhûmiḥ; *vidyâ* brahmâkârâ 'antaḥkaraṇa-vṛittiḥ, tadvaty upahitaṁ caitanyaṁ *prabodhaḥ,* tayor janma-bhûmiḥ, ity arthaḥ. (*K. Vivekâparodho* Viveka-kârya-vighâta-rûpaṁ piḍanaṁ. *Brahma-purî* Brahma-nirmitâ purî *Vârâṇasî Vidyâ-Prabodhodayor niratyayâ* nirvighnâ *janma-bhûmiḥ, ataḥ* kâraṇât tasya Vidyâ-Prabodhodaya-janmana *uccheda-vidhiṁ* pratibandha-vidhânaṁ *vidhitsuḥ* cikîrshuḥ san, *atra* Vârâṇasyâṁ *nityam eva vastuṁ* sthâtuṁ Mahâmoha *icchati.*)

Z. 13. *yadi evaṁ* evaṁ-vidhâ, Vârâṇasî iti çeshaḥ, tarhi *ayam artho açakya-pratikâraḥ,* iti yojanâ. açakya-pratikâratve kâraṇam âha: *yataḥ paramaṁ,* iti.

Çl. 13. *iha* Vârâṇasyâṁ *Puravijayî* çrî-Mahâdevaḥ *bhagavân* shaḍguṇaiçvarya-sampannaḥ *narâṇâṁ* jîvânâṁ *anta-kâle* prâṇotkramaṇa-samaye, *bhavaḥ* saṁsâras, tasmâd *bhayaṁ,* tena *kâtarâḥ* bhîtâḥ, tân târayati 'iti *târakaḥ,* taṁ *prabodhaṁ* brahmaikatva-lakshaṇaṁ *kathayati* prakâçayati. kathaṁ-bhûtânâṁ narâṇâṁ: *paramaṁ padaṁ* dhyeya-sthânaṁ avidushâṁ; yad vâ: *paramaṁ* brahma, *padyate* prâpyate tat *padaṁ,* brahma-prâptim *avidushâṁ* ajânatâṁ. kîdṛiço Mahâdevaḥ: *karuṇayâ vidheyaṁ* pravartanîyaṁ *ceto* yasya, saḥ. — (*K.* Vârâṇasyâ vidyâ-prabodhodaya-janmabhûmitvaṁ saṅgrâhayati: *yataḥ,* iti. *bhagavân Puravijayî* Maheçaḥ, *karuṇâyatta-cetâḥ* san, *iha* Vârâṇasyâṁ *avidushâm* atattvajñâninâṁ *narâṇâṁ* sthâne *anta-kâle* maraṇa-samaye *bhava-bhaya-kâtarâṇâṁ târakaṁ* bhava-bhaya-târaṇa-hetuṁ *prabodhaṁ kathayati.* prabodhaṁ kîdṛiçaṁ: *paramaṁ padaṁ* paramaṁ trâyakaṁ, ity arthaḥ;

"*padaṁ* vyavasiti-trâṇa-sthâna-çreshṭheshu kîrtitaṁ,"

iti koshe; trâṇa-padasya trâyate 'nena 'iti karaṇa-sâdhanatvât.)

Z. 18. yady api Çaṅkaraḥ saccidânanda-vâkyârtha-rûpaṁ brahma Vârâṇasyâṁ prakâçayati, iti *satyaṁ, tathâpi,* 'ity agratas tena yojanîyaṁ. — *tairthikâḥ* vaidikâḥ; kim *udâharanti?* tad âha: *yasya,* iti.

P. 26.

Çl. 14. *yasya hastau pâdau saṅyatau,* pârameçvaram eva kâryaṁ kurvâṇau, na tu brâhmaṇa-tâḍanâdi; *manaç ca susaṅyatam eva* kâmânâsaktaṁ; *vidyâ* tattat-tîrtha-mâhâtmya-jñânaṁ, *tapaç* çândrâyaṇâdi, *kîrtir* dânâdinâ evaṁ yaḥ karoti, *sa tîrtha-phalam açnute* prâpnoti. — (*K.* hastâdi çauca-

sattva eva tîrtha-gatasya tîrtha-phalaṁ, ity arthaḥ, iyaṁ ca vyâkhyâ dambhoktatvâd eva, smṛitau tu:

"..atîrthagato 'pi sa tîrtha-phalaṁ açnute,"

ity arthaḥ.)

Çl. 15. râjñâm âgamane yâny apekshitâni loke, tâny âha: *nishyandaiḥ*, iti. *candanânâṁ nishyandaiḥ* sekaiḥ, *sphaṭikâç* ca *maṇayaç* caiva *çilâḥ* yâsu, tâdṛiçyo *vedikâḥ* sphaṭika-ratna-nirmitâç catvarâḥ *saṅskriyantâṁ* parishkriyantâṁ. *yantra-mârgâḥ* jalayantra-dvârâṇi krîḍârtham âpaṇeshu racitâni *mocyantâṁ* udghâṭyantâṁ; anena âpaṇa-çṛiṅgâro dhvanyate. *vâri-dhârâ* jaladhârâ *gṛiheshu paritaḥ* itas tataḥ *prasaratu*; nagarâlaṅkâro 'nena sûcitaḥ. *sphuranto* dîptimanto *uravaḥ* sthûlâḥ *maṇayo* yâsu, tâdṛiçyas *toraṇânâṁ çreṇayaḥ* paṅktayaḥ *samantât* caturdikshu *ucchrîyantâṁ* uccair badhyantâṁ; anena râjagṛihâṇâm alaṅkaraṇaṁ sûcitaṁ. *saudha-mûrdhasu* prâsâda-mastakeshu *amarâṇâṁ* devânâṁ *patir* Indraḥ, tasya *dhanuḥ*, tasya *dhâma* svarûpaṁ, tadvac *citrâḥ* nânâ-rûpâḥ *patâkâḥ dhûyantâṁ* vyâpyâyyantâṁ; anena gagaṇa-dvâra-parishkâro dhvanitaḥ. idaṁ sarvaṁ mahâmoha-pravṛitti-janakaṁ iti saṅsûcitaṁ. — (*K. sphaṭika-maṇi-çilâ*-nirmitâ *vedikâḥ* râjopaveçana-sthânâni *candanânâṁ niḥsyandaiḥ* pâtaiḥ *saṁskriyantâṁ*. *yantra-mârgâḥ* jala-sravaṇa-pathâḥ *mucyantâṁ*; tat-phalam âha: *prasaratu*, iti. *toraṇânâṁ* maṅgala-mâlâ-dhâraka-nikhâta-stambhânâṁ *çreṇayaḥ samantâd ucchrîyantâm* uttolyantâṁ; kîdṛiçyaḥ: *sphuranta uru-maṇayaḥ* pradhâna-maṇayo yatra, tâdṛiçyaḥ; maṇimâlaiva toraṇa-srak, ity arthaḥ. *saudha-mûrdhasu* yathâ *patâkâ dhûyante* vâyunâ, tathâ kriyantâṁ, ity arthaḥ; patâkâs tatra 'âropyantâṁ, iti paryavasitârthaḥ; kîdṛiçyaḥ: *Amarapati-dhanusho* yad *dhâma* nânâ-varṇaṁ tejas, tadvac *citrâḥ*, citrâmbarâḥ patâkâḥ, ity arthaḥ.)

Z. 9. *pratyâsannaḥ* atisamîpam âgataḥ. yasmât kâraṇât atinikaṭa-vartî, *tat* tasmât kâraṇât *pratyudgamanena* sammukha-gamanena, ity arthaḥ.

Z. 13. (*K. vishkambhaka*-lakshaṇam uktam eva prathamâṅke; vaṭusâhityena prayojyatvân na 'ayaṁ praveçakaḥ.)

P. 27.

Z. 1. *vibhavataḥ* iti, vibhavena sva-sâmarthyena *Mahâmohaḥ praviçati*, ity anvayaḥ; *ca*-kâro 'bhinna-kramaḥ; *parivâraç* ca sevaka-vargaç ca, praviçati ity asya 'anushaṅgaḥ.

Z. 2. *niraṅkuçâ jaḍadhiyaḥ* nirmaryâdâ mûḍhâḥ. niraṅkuçatvaṁ prakaṭayati lokâyatika-matena: *âtmâ*, iti.

Çl. 16. *dehâd vyatirikta-mûrtir âtmâ 'asti*, *sa* âtmâ *lokântaritaḥ* svarga-lokaṁ gataḥ *phalânâṁ* svargâdînâṁ *bhoktâ* iti yad, *iyam âkâça-taroḥ prasûnât* âkâça-vṛiksha-pushpât *svâdu-phalasya* madhura-phalasya *prasûtau* utpattau *prathîyasî* mahatî *âçâ*, ity arthaḥ. — (*K. dehâd vyatirikta-mûrtir* deha-bhinna *âtmâ asti*, *sa* ca *lokântaritaḥ* paraloke gataḥ san karma-*pha*-

lânâm bhoktâ; iyam âçâ alikârtha-vishayâ, âtmana eva deha-bhinnasya 'abhâvât, ity âha: *âçâ*, iti. *prathîyasaḥ* přithor *âkâça-taroḥ prasûnâd* anantaraṁ *svâdu-phala*-rûpa-*prasûtâv* eva *'iyam âçâ*, ity arthaḥ; âkâça-tarv-âdy-alikatvât.)

Z. 7. ukte 'rthe upapattim âha: *idaṁ ca*, iti. *sva-kalpanayâ*, na tu paramârtha-vicâraṇayâ, ity arthaḥ. *avashṭambhena* aṅgikâreṇa. *durvidagdhair* durbuddhibhiḥ. — (*K. idaṁ ca jagat sva-kalpanâ-nirmitaḥ padârthaḥ* çarira-bhinna âtmâ tad-*avashṭambhais* tad-avalambanaiḥ, ity arthaḥ.)

Çl. 17. *bahubhir vâcâlaiḥ* kolâhala-rasikaiḥ *âstikaiḥ* vaidikaiḥ *nâstikâḥ* vedavâhyâ eva *satya-vacasaḥ*, ata eva *nindyâḥ křitâḥ*. kidřiçair âstikaiḥ: *yad vastu* çarirâd bhinnam âtma-svarûpaṁ, tan na 'asty eva pratyaksheṇa 'anupalambhât, *tad vastu asti iti mřishâ-jalpadbhiḥ* mithyaiva vadadbhiḥ; "ye vayaṁ satya-pramâṇa-vâdinaḥ, te nâstikâḥ křitâḥ, svayam apramâṇaṁ vadantaḥ, katham âstikâḥ? iti na vidmaḥ," iti tâtparyaṁ. yuktiṁ sva-mate darçayati: *haṅho* ity âçcarye 'vyayaṁ, *chinnât* cheditât *ato* asmât *varshmaṇaḥ* çarirât *přithak* bhinno *jivaḥ kair api dřishṭo yadi*, tarhi *punaḥ* vâraṁ vâraṁ *tattvataḥ* samyaktayâ *paçyata* vicârayata; ato jivo na 'asty eva, iti bhâvaḥ. nanu tarhi acetana-kshony-âdinâ 'ârabdhe kathaṁ caitanyaṁ? tatra 'âha: *pariṇâmena* rûpântarâyatyâ *rûpitâ* utpâditâ *citiḥ* caitanyaṁ yasya, saḥ; yathâ kramuka-phala-parṇa-cûrṇâdinâṁ pratyekaṁ râga-janakatvâbhâvo 'pi, kramukâdinâṁ militânâṁ tu râga-janakatvaṁ, tathâ-bhûtânâṁ militânâṁ caitanyotpâdakatvaṁ, iti bhâvaḥ. — (*K.* âtmano 'likatvaṁ darçayati: *yan nâsti*, iti. *yad* âtma-rûpaṁ *vastu na 'asty* eva, *tad asti*, *iti mřishâ 'eva jalpadbhir âstikair* veda-prâmâṇyâbhyupagantřibhiḥ *nâstikâḥ* veda-prâmâṇyânabhyupagantâro vastutaḥ *satya-vacaso nindyâḥ křitâḥ*. âstikâḥ kathaṁ mithyâ-vâdinaḥ? ity atra 'âha: *haṅho*, iti. *haṅho* ity âkâça-sambodhane, he madhyasthâḥ *paçyata* âstika-kathânâṁ prâmâṇyaṁ *tattvataḥ paçyata; yadi* tu *itaç chinnâd varshmaṇaḥ* çarirât *přithag jivaḥ kair api dřishṭaḥ*. nanv adarçane 'pi çarira-madhya eva guptas tishṭhati, ity ata âha: *pariṇâma*, iti. varshmaṇaḥ kidřiçât: *pariṇâme* kâlâtikrame *rûshitâ* nashṭâ *citir* avayava-sañcayo yasya, tâdřiçât; tathâ ca 'avayava-sañcaya-guptatvam api na sambhavati, ity arthaḥ.)

Z. 13. *eva*-çabdo api-arthaḥ. *amibhir* âstikair *na kevalaṁ svâtmâ vañcyate*, api tu *jagad* api, ity arthaḥ. — (*K.* svachanda-vyavahârâdhina-sukha-parityâgâd *âtma-vañcanaṁ*.)

Çl. 18. *mukhâdy-avayavaiḥ* hasta-pâdâdy-avayavaiḥ *vapushâṁ tulyatve* 'pi çarirâṇâṁ sâmye 'pi *varṇa-kramaḥ*, brâhmaṇa-kshatriya-vaiçya-çûdrâḥ *varṇâḥ*, teshâṁ *kramaḥ* dharma-nirûpaṇa-rûpaḥ *kidřiçaḥ?* na yukti-sahaḥ, ity arthaḥ. kiṁ ca: *iyaṁ stri vasu ca*, *iyaṁ parasya stri*, *parasya vâ dhanaṁ*, *yat* yasmâd hetoḥ ayaṁ bhedaḥ, tam *amuṁ bhedaṁ vayaṁ na vidmaḥ* na jânimaḥ, âstika-kalpita-bheda-vyavahâro 'narthakaḥ, ity âha: *hiṅsâyâṁ* vaidika-hiṅsâyâṁ, *atha vâ striṇâṁ yatheshṭa-gamane* yathecchaṁ sva-para-striṇâṁ parva-kâle 'pi suratâbhyâse, *para-sva-grahe* para-dhana-grahaṇe

kâryâkârya-kathâḥ kartavyâkartavya-vicârâḥ, yady api vapushâṁ sâmyaṁ strî-puṁ-bhidâ na, *tathâpi niḥpaurushâḥ* purushârtha-hînâḥ *kurvate;* artha-kâmâv eva parama-purushârthau, na dharmo, nâpi mokshas, tatra pramâṇâbhâvât, iti bhâvah. — (*K. varṇa-kramo* brahma-kshatra-viṭ-çûdrâtmaka-varṇa-kramaḥ *kidṛiçaḥ* kiṁ-pramâṇakaḥ? na hi çarîre saṁsthana-viçeshas tad-bhedako 'sti, ity âha: *tulyatve*, iti. *mukhâdy-avayavair vapushâṁ tulyatve* saty api, ity arthaḥ. *yoshâ* strî idaṁ *vasu* dhanaṁ *vâ parasya*, ity artha-*bhedaṁ vayaṁ na vidmaḥ*, yoshâ-vasunoḥ sambandhi-viçeshiyatva-paricâyaka-dharmâbhâvât, iti bhâvaḥ. *tathâpy amî* âstikâḥ *hiṁsâyâṁ, strîṇâṁ yatheshṭa-gamane, para-sva-grahe ca yat kârya-kathâḥ kurvate*, tad amî *nishpaurushâḥ* svâchandya-rûpa-purusha-kṛitya-rahitâḥ.)

Z. 18. *saçlâghaṁ* sagarvaṁ. *lokâyatam eva çâstraṁ* cârvâkaṁ çâstram eva, ity arthaḥ. *tattvâni* satyâni paramârthâni. *bhûtâny eva* çarîrâkâra-pariṇatâni *cetayante* jñâna-janakâni. *paralokaḥ* svargâdiḥ. *apavargo* mokshaḥ. *asmad-abhiprâyânurodhinâ* asmadîya-tâtparyânusâreṇa. — (*K. lokâyataṁ* cârvâka-çâstraṁ. *vâyavaḥ*, iti, vayor api tan-mate tvâca-pratyakshatvât. *bhûtâni* pṛithivy-ap-tejo-vâyavaḥ *cetayanti* jñânaṁ janayanti, çarîre iti çeshaḥ. *mṛityur eva*, iti pâralaukikasya 'âtmano 'bhâvât, iti bhâvah.)

P. 28.

Z. 5. (*K.* Cârvâkasya sûcitatvât tat-praveçam âha: *tata praviçati*, iti.)

Z. 6. *daṇḍanîtiḥ* râjanîtiḥ. *atraiva* râjanîtyâm eva *vârtâ 'antarbhavati* râja-sevâ-pratipâdikâ nîtir antarbhavati. *trayî* veda-trayî *dhûrtâlâpaḥ* vañcakânarthaka-vacanaṁ. veda-vacasâm aprâmâṇyena dhûrta-pralâpitatvaṁ samarthayati: *svarga* iti.

Çl. 19. *kartâraç* ca ṛitvijaḥ, *kriyâç ca* homâdi-rûpâḥ, *dravyaṁ ca* purodhâsâdi, etad-*vinâçe yajvanâṁ* yajamânânâṁ *yadi svargaḥ, tataḥ* tarhi *dâvâgni-dagdhânâṁ bhûruhâṁ* vṛikshâṇâṁ *phalaṁ bhûri* bahu *syât;* akâraṇa-kâryotpatter ubhayatrâpi tulyatvâd, iti bhâvah. — (*K. vârtâpi* 'iti, *vârtâ* trayî daṇḍanîti-bodhikâ, trayy api daṇḍanîtyâm antarbhavati, ity arthaḥ. — *dhûrta* 'iti, daṇḍanîti-bodhika-trayy-atiriktâ pâralaukika-phala-bodhikâ *trayî*, ity arthaḥ. pâralaukika-phalâsambhavâd ity âha: *tathâ hi*, 'iti. *kartâ* tâvat paraloke phala-bhoktâ, *kriyâ* ca phala-dâyikâ, *dravyaṁ* ca paraloke bhogârthaṁ dîyamâna-suvarṇâdikaṁ, eshâṁ *nâçe 'pi yadi svargaḥ* pâralaukika bhoga, ity ato *dâvâgni* 'iti, *nashṭânâm* api *vṛikshâṇâṁ* bhûri phalaṁ *syâd*, ity arthaḥ; tadâ ity-arthe *tataḥ* iti.)

Çl. 21. tatraiva yukty-antaram âha: *mṛitânâm* iti. *nirvâṇasya* vinashṭasya. *snehaḥ* tailâdi. atirohitârtham anyat. — (*K.* yajñâdi-bodhikâyâḥ çruter aprâmâṇyaṁ sâdhayitvâ, çrâddha-bodhikâyâḥ çruter api tat sâdhayati: *api ca* iti. âtmano 'bhâvân nirâçrayâ yadi tṛiptiḥ çrâddhena janyate, tadâ nirvâṇatvena dîpâbhâvât nirâçrayaiva çikhâ snehena janyatâm, ity arthaḥ.)

Z. 14. *(K. çishyoktir* iha paiçâcî bhâshâ. — *parâko* vrata-viçeshaḥ, *shashṭhakâlaḥ* shashṭhakâla-bhojanaṁ, upavâsa-dvayânantara-nakta-bhojana-rûpaḥ.*)*

P. 29.

Z. 1. *vañcaka-praṇîta-çâstra-pratâritânâm âçâ-modakair* manasi pari-dhṛita-modakair, ity arthaḥ.

Çl. 22. *âyatâkshyâḥ* visṛita-locanâyâḥ *âliṅganaṁ kva?* âliṅgana-janyaṁ sukhaṁ kva? *kudhiyâṁ* paraloka-sukhepsûnâm *eshaḥ* sakala-loka-prasiddhaḥ *dehopaçoshaṇa-vidhiḥ* çarîra-çoshaṇa-kartavyatâ *kva?* paraloke pramâṇâbhâvâd, iti bhâvaḥ. kîdṛiçam âliṅganaṁ: *bhujâbhyâṁ nipîḍitaṁ* yad *bâhvor mûlaṁ*, tena *bhagnâ unnatir* yayos, tau ca tau *stanau* ca, tâbhyâṁ *manoharaṁ*. deha-çoshaṇa-vidhiḥ kaiḥ sâdhanaiḥ: *bhikshâ* ca, *upavâsa* ekâdaçy-âdiç ca, *niyamaç* cândrâyaṇâdiç ca, *arka-marîcibhiḥ* sûrya-kiraṇaiḥ, sûrya-sammukhâvalokanena tat-kiraṇair yo *dâhaḥ* santâpaḥ, etâny eva sâdhanâni, tair, ity arthaḥ. — *(K.* pratyaksha-siddha-sukha-parityâgena 'alîka-sukhârthaṁ duḥkhâcaraṇam *âçâ-modaka tṛiptir* eva, iti darçayati: *paçya* 'iti, *kva 'âliṅganam* iti. *âyatâkshyâ* dîrgha-nayanâyâ *âliṅganaṁ kva? kudhiyâṁ* dhûrta-pralâpa-veda-pratâritâstikânâṁ *bhikshâdibhir dehopaçoshaṇa-vidhir esha ca kva?* ity arthaḥ. âliṅganaṁ kîdṛiçaṁ: *bhujâbhyâṁ nipîḍitau*, ata eva *bâhu-mûle* sva-vakshaḥ-pârçva-dvaye *bhugnau* namitau yau *stanau*, tâbhyâṁ *manoharaṁ.)*

Çl. 23. *duḥkhena upasṛishṭaṁ* sammiçritaṁ duḥkha-saṁvalitaṁ *vishaya-saṅgamât* vanitâdi-sambandhât *janma* yasya, tâdṛiçaṁ *sukhaṁ tyâjyaṁ, ity eshâ puṁsâṁ mûrkha-vicâraṇâ* mûrkha-vicâraṇam eva; dṛishṭântena prakaṭa-yati: *bhoḥ* çishya! *kaḥ* pumân *hitârthî, hitam* ishṭam *arthaḥ* prayojanam asya 'asti, 'iti *hitârthî, sitâḥ* çvetâḥ, ata eva *uttamâḥ taṇḍulâḥ*, tair *âḍhyân* pûrṇân *vrîhîn* çâlîn *tusha-kaṇopahitân* tusha-kaṇa-yuktân, *nâma* iti niçcayena, *jihâsati* hâtum icchati? na ko 'pi, ity arthaḥ; yadi tyajati, tadâ sa mûrkhaḥ, ity arthaḥ. — *(K. vishaya-saṅgama-jaṁ sukhaṁ duḥkhopasṛishṭam* iti kṛitvâ *tyâjyam, ity eshâ mûrkha-vicâraṇâ. bhoḥ ko hitârthî tusha-kaṇopahitân sitottama-taṇḍula-yuktân vrîhîn jihâsati* tyaktum icchati? duḥkha-hetutvât tusha-kaṇâ duḥkha-sthânîyâḥ, sukha-hetutvât sitottama-taṇḍulâḥ sukha-sthânîyâḥ.)

Z. 15. *upajanayanti* prâpayanti. *vilokya* 'ity-âdi, *praṇâma* ity-antam atirohitârthaṁ.

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Z. 2. *(K. Kaler* iti, kali-kâlasya 'ity arthaḥ.*)*

Z. 3. *bhadraṁ* kuçalam *avyâhataṁ* na vyâhataṁ, na 'upadrutam, ity arthaḥ.

Z. 4. *nirvartitaḥ* kṛitaḥ *kartavyasya* kârya-jâtasya *çesho* yena, saḥ; kṛita-kâryaḥ sevakas tv atîva prabhûṇâṁ priyaḥ, iti bhâvaḥ. sampâdita-kâryasya bhṛityasya prabhu-darçanaṁ mahate guṇâya, ity âha: *âjñâm* iti.

Çl. 24. "yaḥ" ity adhyâhâraḥ, "saḥ" ity api. yaḥ *prabhûṇâm pâdâmburuhaṁ* pâdâmbujaṁ *namasyati*, sa *dhanyaḥ*. kidṛiçaḥ saḥ: *uccair* atiçayena *pramodaṁ* prakṛishṭânandaṁ yathâ syât tathâ *anumoditaṁ* santoshâspadî-kṛitaṁ *darçanaṁ* yasya, tâdṛiçaḥ *san*. kiṁ kṛitvâ: prabhûṇâṁ *mahatîṁ* sânandâṁ *âjñâm avâpya, dvishatâṁ* ripûṇâṁ *nipâte* vinâçe kṛite sati, *tâm* âjñâṁ *nirvartya* sampâdya, *sapadi* tasminn eva samaye *labdhaḥ sukha-prasâdo* yasya saḥ, tâdṛiçaḥ san, ity api yojyaṁ. — (*K.* bhavad-âdishṭa-*kâryasya* çeshaḥ kiyân asti, *nivartita-tac-cheshaḥ* san, sadaiva *pâda-mûlaṁ drashṭum icchati*, atas tad-artham âpâtato na 'âyâtaḥ, ity arthaḥ. nivartita-prabhv-âdishṭa-samasta-kârya eva yaḥ *prabhûṇâṁ pâdâmburuhaṁ namasyati*, sa eva prabhuṇâ '*anumodita-darçanaḥ san dhanyaḥ*, ity âha: *âjñâṁ* iti; *mahatîṁ prabhûṇâm âjñâm avâpya, dvishatâṁ nipâtât tâm* âjñâṁ *nishpâdya, sapadi labdha*-svîya-*sukha-prasâdaḥ* san; sukha-prasâda-darçanât tasya nishpâdita-kâryatvam anumâya, prabhuṇâ 'anumodita-darçanaḥ sann eva; dhanyo bhṛityaḥ prabhûṇâṁ pâdâmburuhaṁ namasyati, ity arthaḥ.)

Çl. 25. "kiyat sampannaṁ?" iti praçne (*Z.* 10), uttaram âha: *vyatîta* 'iti. *mahâjano* dharma-paro lokaḥ brâhmaṇâdiḥ *yatheshṭa-ceshṭâm* avihita-ceshṭâṁ para-strî-gamana-madya-pânâdi-rûpâṁ *gamitaḥ* prâpitaḥ. kidṛiço mahâjanaḥ: *vyatîta-vedârtha-panthâḥ* sandhyâgnihotrâdir yasmât, saḥ. kidṛiçîṁ ceshṭâṁ: *prathîyasîṁ* pracurâṁ. mahâmoha eva tatra hetur, ity âha: *tad* iti. *hi* niçcitaṁ *atra* dharma-tyâge *ahaṁ* Cârvâkaḥ *Kalir vâ na hetuḥ yataḥ, tat* tasmât kâraṇât *prabhu-prasâdaḥ paurushaṁ* purushasya karma *tanoti* vistârayati, ity arthaḥ. — (*K. mahâjano vyatîta-vedârtha-pathas* tyakta-veda-bodhita-mârgaḥ san, *yatheshṭa-ceshṭâṁ gamitaḥ* bhakshaṇa-çiçnâdi-vyavahâre svacchandaḥ kṛitaḥ, ity arthaḥ. *tad* iti. *idaṁ purushaṁ prabhur* bhavataḥ *prabhâva* eva *tanoti, na Kalir na câpy aham atra hetur*, ity arthaḥ.)

Z. 16. *trayîm eva* 'iti, veda-trayy-uktân dharmân, ity arthaḥ. *âcâryo* Vṛihaspatiḥ. — (*K.* kutra kutra deçe kidṛiçaṁ kṛitam ity atra 'âha: *tatra* 'iti. çama-damâdîn anvetu iti veda-bodhitatvâd eva *çama-damâdînâṁ*, iti bhâvaḥ.)

Çl. 26. *tridaṇḍaṁ* trayo daṇḍâ yasmin karmaṇi, tat tridaṇḍaṁ sannyâsaḥ, ity arthaḥ. *bhasma-guṇḍanaṁ* sarvâṅge bhasmoddhûlanaṁ. *jîvikâ* jîvana-hetuḥ. — (*K.* vedârtha-nirdhâraṇa-rûpayâ *buddhyâ* tapaḥ-kleça-mahatva-rûpa-*paurusheṇa* ca *hînânâm agnihotrâdikaṁ jîvikâ* para-pratâraṇena dhanotpâdikâ, *iti Vṛihaspatir* âha, ity arthaḥ. trayo daṇḍâ yatra 'iti bahuvrîhiṇâ *tridaṇḍaṁ* vratam, ity arthaḥ, anyathâ *tridaṇḍi* 'ity eva syât.)

P. 31.

Z. 1. *tena* kâraṇena *Kurukshetrâdishu* *âdi*-pada-saṅgrâhya-Mâyâpurî-Kedâra-Badarikâçrameshu *devena* mahârâjena Mahâmohena, ity arthaḥ. *vidyâ* ca *prabodhaç* ca, tayor *udayaḥ*. — (*K. Kurukshetrasya* pâçcâtya-deçatvân mukti-kshetratvâc ca.)

Z. 7. *tad-anugṙihîtânvayam* iti. *tayâ* Vishṇubhaktyâ *anugṙihîtaḥ anvayo* vaṅças yasya, tam *âlokayituṁ na prabhavâmaḥ*, kimuta sâkshâd Vishṇubhaktiṁ. *avadhâtavyaṁ* sâvadhânena bhavitavyaṁ.

Z. 10. *âtmagataṁ* sva-manasy eva vadati, na vahir, ity arthaḥ. *âḍ* pîḍâyâṁ. *pratipaksheshu* çatrushu. — (*K. âtmagataṁ* iti manaḥkathâyâṁ; *prakâçam* iti tad-anantaraṁ vyaktoktau.)

Z. 14. *anavahitena* asâvadhânena.

Çl. 29. *râjñâm alpo 'pi ripuḥ vipâka-dâruṇaḥ* duḥkha-daḥ, *aruṁ* marma-sthânaṁ *tudati* 'ity *aruntudaḥ*; uktam arthaṁ dṙiḍhayati: *udvejayati* 'iti, udvegaṁ janayati. çeshaṁ sugamaṁ. — (*K. râjñâm alpo 'pi ripur vipâkena* kukârya-ghaṭanayâ *dâruṇaḥ* san, *aruntudo* mahâ-duḥkha-dâyako, "bhavati" iti çeshaḥ. tatra dṙishṭântam âha: *udvejayati* 'iti. atra pakshe vipâkaḥ kshatasya pakvatâ.)

P. 33.

Z. 1. *asatsaṅga* ity-âdi dauvârika-sambodhanaṁ.

Z. 6. *hagge* iti çabdo asmad-ekavacanaṁ. *nirûpyamâṇam* dîyamânaṁ. — (*K.* pravishṭa-*purushasya* 'uktiḥ paiçâcî bhâshâ.

râjâ: *bhaṭṭârako*, devas; tat-sutâ bhartṙidârikâ;

iti nâṭaka-bhâshâ-koshe. bhaṭṭâra eva bhaṭṭâraka ekadeçe mleccha-bhâshâ kerako 'dhîne deçî. *râjakulaṁ* râjadhânî. *yâvat tâvat*, dvayam api vâkyâlaṅkâre.)

Z. 11. *paramaç* ca 'asâv *îçvaraç* ca, tâdṙiço yo *Mahâmohaḥ*. *bhadram avyâhataṁ* kalyâṇaṁ nirvighnaṁ. *tad etad pramâṇam iti jñâtvâ devo,* "vadati" iti çeshaḥ. *atimugdhâḥ* atiçayena mûḍhâḥ. *çânteḥ* indriyopaçamât. *asyâḥ* çânteḥ. — (*K. upajapta iva* 'iti nigûḍhaṁ kathâ upajâpaḥ, nigûḍha-kathita iva, ity arthaḥ; vairâgyam utpannam iti sambhâvanayaiva vairâgyâdibhir upajapta iva 'iti likhitaṁ, vastutas tu vairâgyotpattir agra eva bhavishyati, pañcamâṅke ca tad bodhyaṁ. *yataḥ kâmâd vichidya* 'iti nishkrâmeṇâpi kenacit kenacid dharmâcaraṇât.)

Çl. 28. indriyopaçamâbhâvaṁ prakaṭayati: *dhâtâ* 'iti. *Dhâtâ* Brahmâ *viçvasya viçishṭâ* yâ *sṙishṭis* tan-*mâtre nirataḥ* tatparaḥ. *Dakshâdhvara-dhvaṅsano* Daksha-yajña-vinâçako *devo 'pi* Trinetro 'pi *Gaurî-bhujâbhyâm âçleshaḥ* âliṅganaṁ, tena janito yà *ânandaḥ* sukhaṁ, tena *viçesheṇa ghûrṇamânâni nayanâni* yasya, saḥ; etena "kâmâsakto Mahâdevaḥ" iti samasûcî. *Daityâriḥ* Vishṇuḥ *Kamalâyâḥ* Lakshmyâḥ *kapolaṁ* gaṇḍasthalaṁ, tasmin *makarî-lekhâ* matsyâkṙitiḥ patralekhâ, tayâ *aṅkitaṁ* cihnitam *uraḥ-sthalaṁ* yasya, saḥ; etena "ayam api kâmâsaktaḥ" ity abhâṇi; *abdhau* kshîra-samudre *çete* svapiti. etâdṙiçeshu siddheshu çânty-abhâve, *itareshu* prâṇishu *çânteḥ kâ nâma kathâ?* na kâpi, ity arthaḥ. — (*K.* çântis tâvat sâtvikânâm eva bhavati, sâtvikâ eva na santi, 'ity âha: *dhâtâ,* 'iti. *viçva-vidhânaṁ* râjasikakṙityam eva, 'iti *Dhâtâ* na çântaḥ. rahasya *Gaurî-bhuja* 'ity-âdinâ kâmitvaṁ, *Daksha* 'ity-âdinâ tâmasikatvam api tasya darçitaṁ, iti na tatra

sutarâm çântiḥ. *Daityâriç* ca tâmasikatvenaiva Daitya-hinsakaḥ, *Kamalâ* 'ity-âdinâ tasya kâmitvam ca pratipâditam; *çete 'bdhâv* ity anena nidrâsaktvân na tatra çântiḥ, atas ta eva yadi na çântâs, tadâ kshudreshu *itareshu* jantushu *nâma* sambhâvanâyâm *kâ kathâ çânter*, ity arthaḥ. *kapola-makarî-patram* nava-pallava-nirmita-makarî-rûpam kapola-bhûshaṇam, sva-vakshasi tat-kapolârpaṇât tad-*ankita-vakshaḥsthalatvam* Daityâreḥ. —)

Z. 18. Kâma-dûtasya nâma *Jâlma* iti asamikshya-kâritvât; "jâlmo 'samikshyakârî syât" ity Amaraḥ. *âdeçam* âjñâm *pratipâdaya* kathaya. *durâçayo* durhṛidayaḥ. — *(K. jâlma* 'iti, nikṛishṭa 'ity arthaḥ.*)*

P. 34.

Z. 5. *ko 'bhyupâyaḥ* iti, "çânti-nirâkaraṇâya" iti çeshaḥ.

Z. 11. *mahârâjena pratipaksham* çatrutvam. *âtma-nirapekshitam* svâtmâpekshâ-rahitam sva-jîvana-rahitam.

Çl. 29. *bhuvanam* bhû-maṇḍalam *andhî-karomi* anandham andham sampâdayâmi, tathâ karomi 'ity *andhî-karomi*, dṛishṭy-agocaram karomi, 'ity arthaḥ; *badhirî-karomi* çrotra-hînam karomi. *dhîram* dhairya-yuktam, "adhîratâm" iti çeshaḥ, *sacetanam* sahṛidayam *acetanatâm* hṛidaya-çûnyatâm *nayâmi* prâpayâmi. andhikaraṇâdeḥ prayojanam âha: *yena kṛityam* kartavyam *na paçyati*, *yena hitam na çṛiṇoti dhîmân* buddhimân *api*, api-çabdât tâm na 'âkalayati 'ity arthaḥ, *yena adhîtam* paṭhitam dharmaçâstrâdi *na pratisandadhâti* na smarati, 'ity arthaḥ. — *(K. bhuvanam andhî-karomi, dhîram badhirî-karomi, sacetanam* janam *acetanatâm nayâmi, yena* 'andhikaraṇena *kṛityam na paçyati*, arthâj janaḥ, *yena* badhirikaraṇena *hitam na çṛiṇoti*, *yena* 'acetanatâ-nayanena '*adhîtam* artham *dhîmân na pratisandhatte*, iti yathâ-sankhyam andhikaraṇâdeḥ kâryâṇi kṛityâdarçanâdîni bodhyâni.)

P. 35.

Z. 1. *mad-upagṛihîtâḥ* lobhavantaḥ. *mano-'bhilâsha*-rûpâ yâ *nadî-paramparâ*, tâm eva, ity arthaḥ. — *(K. mad-upagṛihîtâḥ* "janâḥ" iti çeshaḥ.*)*

Çl. 30. *ete mama dantino* gajâḥ *santi;* kîdṛiçâ dantinaḥ: *mada-jalena* dânodakena *pramlânâni gaṇḍa-sthalâni* yeshâm, te. *ete ca mama turagâḥ santi;* kîdṛiçâs turagâḥ: *vâtavat* vâyuvad *vyâyatam* viçesheṇa vistṛitam yathâ syât tathâ *patanti* gacchanti, tacchîlâḥ. *bhûyo 'pi* punar api *parân* anyân *lapsye* prâpsyâmi. kim ca: *etad labdham* prâptam; *idam punar labhe* prâpnomi; *idam labdhâd adhikam dhyâyatâm* cintayatâm *nṛiṇâm*, *cintayâ jarjharam* çithilam *ceto* yeshâm te, tâdṛiçânâm prâṇinâm, *nâma* iti niçcayena, *çânteḥ* çânti-mârgasya *kâ kathâ* kâ vârtâ? api tu na kâpi, 'ity arthaḥ. — *(K. labdhâdhikam dhyâyatâm janânâm*, *nâma* sambhâvanâyâm, *kâ çânteḥ kathâ?* tatra labdhâdhika-dhyânam darçayati: *santy ete*, iti. *mada-jalaiḥ pramlâna-gaṇḍa-sthalâ ete mada-dantino mama santi; vâtavad vyâyata-pâtino* dîrgha-vegâs *turagâç ca mama santi; bhûyaḥ* punar *api aparân* danti-turagân *lapsye; etad* danty-âdikam *labdham*, *idam* buddhi-stham *punar labhe; idam*-

çabda iti-çabdârthe, iti *labdhâdhikam dhyâyatâm*, ity arthaḥ: nṛiṇâm kîdṛiçânâm: *cintâ-jarjara-cetasâm.)*

Z. 7. *mat-prabhâvaḥ* mama krodhasya sâmarthyam.

Çl. 31. *Surapatir* Indraḥ *Tvâshṭram* Tvashṭur apatyam *putram* Vṛitrâsuram *apâtayat* amârayat. *candrârdha-cûḍaḥ* candra-çekharo *Devaḥ Brahmaṇaḥ çiraḥ achinat* chedayâmâsa. *Kauçiko* Viçvâmitraḥ *Vaçishṭha-tanayân* putrân *â* samantât, sarvân ity arthaḥ, *aghâtayat* amârayat. krodhâkrântânâm etâni caritrâṇi, 'iti dhvanitam. sâkshât paurusham svîyam âha: *vidyâvanti* 'iti. *aham* îdṛiçâny *api kulâni kshaṇât* çîghram eva *uddhartum* utkarshena hartum nâçayitum *îçaḥ* samarthaḥ. kîdṛiçâni kulâni? *vidyâvanty api* jñânavanty api, *kîrtimanti* yaçasvîny *api, sad-âcâreṇa* veda-vihitâcâreṇa *avadâtâny api* nirmalâny api, *proccaiḥ paurusha-bhûshaṇâny api* atiçayena purushârtha-bhûshaṇâni, evamguṇa-yuktâni nâçayitum samarthaḥ, kim punar anyâdṛiçâni, 'iti bhâvaḥ. — *(K.* krodhaḥ svabhâvam darçayati: *Tvâshṭram* iti. hinsâyâḥ krodha-mûlakatvât Vṛitrâdi-hinsâm darçayati: *Tvashṭuḥ putram* Vṛitra-nâmânam *Surapatir* Indro *'ghâtayat* jaghâna, svârthe kâritam. *candrârdha-cûḍo Mahâdevo Brahmaṇaḥ çiro 'chinat;* purâ hi Brahmâpi pañcaçirâ âsît, tasya 'ekam çiro Maheçena chinnam, iti paurâṇikî kathâ. *Kauçiko* Viçvâmitro *Vaçishṭhasya* çatam *tanayân* Râkshasa-dvârâ *âghâtayat*, iti paurâṇikî kathâ; *âghâtayad* iti âṅ-pûrvo hantiḥ. *aham vidyâdimanty api kulâni kshaṇâd uddhartum* unmûlayitum *kshamaḥ; sad-âcâreṇa avadâtâni* nishpâpâni.)

Çl. 32. *kshetrâdi-maṇḍalâ*ntâni yâni, teshâm yâ *pratyâçâ* prativastv-adhika-prâptîcchâ, tad eva *ghanam* dṛiḍham *sûtram*, tena *baddham mano* yeshâm, *labdhât* prâptâd *adhikam dhyâyatâm* cintayatâm *prâṇabhṛitâm* jîvinâm, *bhoḥ tṛishṇe! yadi prasîdasi* prasannâ bhavasi, *aṅgâni tuṅgâni cet tanoshi* pushṭani cet karoshi, *tat* tadâ *brahmâṇḍa-lakshair api* prâptaiḥ *çama-kathâ* çama-vârtâ *kutaḥ?* na kuto 'pi, 'ity arthaḥ, adhikâçâ-vichedâbhâvâd, iti bhâvaḥ. — *(K.* he *tṛishṇe devi! yadi prasîdasi, aṅgâni cet tuṅgâni tanoshi, bhos tat* tadâ *brahmâṇḍa-lakshair api kutaḥ prâṇabhṛitâm* prâṇinâm *çama-kathâ* çânti-prasaṅgaḥ? prâṇabhṛitâm kîdṛiçânâm: *kshetrâdi-kshamâmaṇḍaleshu* yâ *pratyâçâ*, saiva *ghana-sûtreṇa baddha-manasâm*, ata eva tâdṛiça-*labdhâdhikam dhyâyatâm; kshetram* kedâraḥ, tato *'dhiko grâmaḥ*, tat-sahitam *vanam* tato *'dhikam*, tat-sahito *'driḥ* tato *'dhikaḥ*, tat-sahitam aprâptam *pattanam* nagaram tato *'dhikam*, tat-sahitâ 'aprâptâ *purî* tato *'dhikâ, dvîpo* Jambudvîpâdis tato *'dhikaḥ*, sapta-dvîpâtmakam *kshamâ-maṇḍalam* tato *'dhikam*, ity evam *labdhâdhikam.)*

P. 36.

Z. 6. *saha dharmacâriṇyâ* mad-vacana-kâriṇyâ. *îshatkara eva* sukara eva, ity arthaḥ.

Çl. 33. krodhasya svarûpam darçayati: *kâ 'iyam* iti. *kuṭilâḥ* vakrâç ca te *viṭâḥ* jârâç ca, tadvat *suhṛic-ceshṭitam* sauhârda-ceshṭitam yeshâm, tâdṛiçâ *amî jñâtayaḥ ke?* na ke 'pi, ity arthaḥ; pitr-âdînâm apy upâlambhe, an-

yeshâm upâlambhe kaiva kathâ, 'ity abhiprâyaḥ. *krodha-vahneḥ sphuliṅgâḥ aṅge* çarire *viratim* virâmaṁ *na dadhati* na urari-kurvanti; kuta, ity âha: *yâvad eshâṁ* bandhv-âdinâm *akhilaṁ* samastaṁ *kulaṁ âgarbhaṁ* garbhâvadhinaiva *niḥçeshayâmi* niḥçeshaṁ karomi, *tâvat sphuliṅgâ na viratâ bhavanti*, ity arthaḥ. kidṙiçâḥ sphuliṅgâḥ: *sphurjantaḥ* dedipyamânâḥ. mâraṇâdinaiva krodhaḥ çâmyati, 'iti. — (*K. kuṭila* 'iti *amî jñâtayaḥ*, ity arthaḥ. kidṙiçâḥ *kuṭilâ viṭâ* dhûrtâḥ, evaṁ-bhûtâ eva *suhṙic-ceshṭitâḥ*. *eshâṁ* mâtr-âdinâṁ, dṙiçyamânânâm anyeshâṁ vâ, *idam akhilaṁ kulaṁ yâvad âgarbhaṁ* garbhastha-paryantaṁ *nishpeshayâmi*, *tâvan mama 'aṅge krodha-vahneḥ sphûrjanto* dipyamânâḥ *sphuliṅgâ naiva viratiṁ dadhati.*)

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Z. 3. *upakshepeṇa* upakrameṇa *hṙidayam ârûḍhaṁ* hṙidayaṁ praty âgataṁ. *upâyântaram* âha: *paratantrâ çraddhâ* adhinâ. *vyâkrashṭuṁ* tiraskartuṁ. — (*K. upakshepeṇa* upanyâsena. *mṙidutayâ* kshiṇatayâ. *uparatâ* mṙitâ. *vinakshyati* palâyishyati. *mithyâdṙishṭir* nâstikatâ; veda-prâmâṇyânabhyupagantṙitayâ veda-viçeshopanishadaḥ çraddhâkarshaṇaṁ yuktam eva, nâstikabâhulyât, tat-sambandhavattvât, mauna-vyavahâra-svâtantryâc ca tasya *vilasinitvaṁ*. vibhrama eva *vibhramavati*, svârthe matupâ saṁjñâ kṙitâ; veçavilâsinyâḥ sannidhau tasyâḥ preshaṇasyaiva 'aucityât.)

Z. 12. (*K.* yady api mithyâdṙishṭir mahâmoha-sânnidhya-virater asambhavât *cireṇa dṙishṭasya* 'iti vaktum anucitaṁ, tathâpi sânnidhyecchâdhikyât sânnidhye 'pi asâniddhyâropaṇâdi muktaṁ.)

Z. 14. (*K. cetishyati* jñâsyati.)

P. 38.

Z. 8. *ata upari* tad-anantaraṁ. — *hṙidaya-nihitayâ* "mayâ" iti yojanâ.

P. 39.

Z. 5. *praticchanti* vâñchanti. *saubhâgyasya* mahati ṙiddhiḥ *maharddhiḥ* mahâ-sampattiḥ, tayâ *vidhuritaṁ* rahitaṁ *hṙidayaṁ* yâsâṁ, tâḥ. *visaṁshṭhulaṁ* sva-sthânâd bhrashṭaṁ *nûpuraṁ*, tasya *jhaṅkâraḥ* çabdaḥ, tena *mukharayâ* saçabdayâ. — (*K. âjñâṁ* arthât sviya-patinâ tvad-ramaṇe *âjñâṁ praticchanti* dadati.)

P. 40.

Çl. 34. *yâ eshâ* agaṇita-guṇa-grâmâ, *dolâyâ* andolanaṁ calanaṁ, tadvat *lole* cañcale ye *kaṅkaṇe* kara-bhûshaṇe, tayor yo *raṇatkâraḥ* çabdaḥ, sa *uttaraḥ* agravartî yatra yasyâṁ kriyâyâṁ yathâ syât tathâ *sarpati* âgacchati. kidṙiçî: *çroṇi-bhâraḥ* nitamba-bhâraḥ, tasya *bharaḥ* atiçayaḥ, tena *alasâ*. punaḥ kidṙiçî: *âdareṇa* prayatnena arthâc chithila-dhammillât *galanti* ca tâni *mâlyâni* ca, teshâṁ yâ *upavṙittiḥ* saṁvaraṇaṁ, tac-*chalaṁ* tan-mishaṁ, tasmâd dhetoḥ *lîlayâ utkshiptau bhujau* yayâ sâ. punaḥ kidṙiçî: *upadarçitau*

yau *kucau* stanau, tatra *unmîlantî* prakâçantî *nakhâṅkânâm* nakha-kshatânâm *âvaliḥ* paṅktir yasyâḥ sâ. punaḥ kîdṛiçî; *nîlâni* yâni *indîvarâṇi* nîlotpalâni, teshâṁ *dâma* mâlâ, tadvad *dîrghatarayâ dṛishṭyâ manaḥ dhayantî* prîṇayantî. — *(K. yâ eshâ dor-ândolanena* hasta-câlanena yaḥ *kaṅkaṇa-jhaṇatkâras*, tad-*uttaraṁ* tat-pradhânaṁ yathâ syât tathâ *sarpati*. kîdṛiçî: *çroṇîbhâro* gurutara-nitambas, tad-*bhareṇa* tad-gurutvena *alasâ* manda-gatiḥ. *dara-galato* 'lpa-skhalato *mâlyasya* *'apavṛittiḥ* sva-sthâna-sthâpanaṁ, tacchalât *lîlayâ utkshipta* uttolito yo *bhujaḥ*, tena *upadarçitayoḥ* kucayor *unmîlantî* dṛiçyamânâ *nakhâṅkâvalir* yasyâs, tâdṛiçî. *nîlendîvara-dâma*-tulyayâ *dîrghatarayâ dṛishṭyâ mano dhayantî* pibantî. yady api *'indîvaraṁ tu nîlâbje* ity etâvataiva *nîla* 'ity asya gatârthatâ, tathâpi *nîla*-pada-samabhivyâhâre *indîvara*-padasya utpala-mâtre lâkshaṇikatvaṁ mayûra-kekâdivat.)

Çl. 35. he *pîvaroru!* mâṅsale ûrû yasyâḥ sâ, tat-sambodhane: bho *pîvaroru priye! dalitâḥ* prakaṭitâḥ *kucayor nakhâṅkâḥ* stanayor nakha-kshatâni yasyâṁ kriyâyâṁ yathâ syât tathâ *aṅkapâlîṁ* âliṅganaṁ *racaya* dehi. kiṁ kṛitvâ: *mama aṅkam upetya*. bho *hariṇâkshi! Çaṅkarâṅke* Çaṅkarorau *sthitâ* ca 'asau *Himaçaila-sutâ* ca Himaparvata-putrî, tasyâḥ *vilâsaḥ*, tasya *lakshmîṁ* çobhâm *anuhara* anukuru; etena "Umâ-Maheçvarâv iva nirbâdham âvâbhyâṁ sthâtavyam" iti dhvanitaṁ. — *(K.* he *pîvaroru* pînoru! *mama 'aṅkam upetya, dalita-kuca-nakhâṅkaṁ* yathâ syât tathâ *aṅkapâṇim* âliṅganaṁ *racaya*. he *hariṇâkshi! Çaṅkarâṅka-sthitâyâḥ Himaçaila-sutâyâḥ* Pârvatyâḥ *vilâsa-lakshmîm anuhara* sva-vilâsa-lakshmîṁ sadṛiçîṁ kuru.)

Z. 15. *parishvaṅgât* âliṅganât. *parâvṛittaṁ* punar âgataṁ.

P. 41.

Çl. 36. *sa ko 'pi* acintya-sâmarthyaḥ *mânmatho* Manmathât Kandarpâj jâtaḥ *vikâraḥ* pariṇâmaḥ *me* mama *antarvṛittiḥ* mânasa-vṛittiḥ *tirayati* tiraskaroti. saḥ kaḥ: *yaḥ abhinavaṁ* ca tad *vayaç* ca nûtanaṁ vayaḥ, tasya *vibhramaḥ* vilâsaḥ, tasmâd *avâptaṁ janma* yena, tâdṛiçaḥ *prâg âsît* pûrvaṁ babhûva. mânmatho vikâraḥ kîdṛiçaḥ: *cittaṁ* manaḥ *unmathnâti* unmâdayuktaṁ karoti, tacchîlaḥ. punaḥ kîdṛiçaḥ: *vigato vishayopaplavo* vishaya-sambandho yasmin ânandena, etâdṛiço ya *ânandas*, tena *sândro* ghanaḥ. punaḥ kîdṛiçaḥ: *tava âçleshaḥ* âliṅganaṁ, tasmâj *janma* yasya saḥ. punaḥ kîdṛiçaḥ: *prauḍhaṁ prema* utkṛishṭâ prîtiḥ yasmin saḥ. *punar* iti vitarke; *nava iva* na jâto na janishyate tâdṛiça iva, ity arthaḥ. — *(K. abhinava-vayovibhramâvâpta-janmâ cittonmâthî mânmatho* yo *vikâraḥ prâk* tava 'âçlesha-kâlataḥ pûrvaṁ *vigata-vishayopaplavânandena* vishaya-vyâpâra-janmânanda-nigamena *sândro* vyâpta *âsît*, vârdhakyât kâminî-sambhâshâ-rûpa-vishaya-vyâpâra-janyânanda-rahita âsît, *sa ko 'pi* anirvacanîyo vikâraḥ *tava 'âçlesha-janmâ* san *ântarvṛittir* antar manasi vṛittir vyavasâyâu *tirayati* pratibadhnâti, antar jaḍayati, ity arthaḥ. *ântarvṛittir* ity ân pûrvo *antaḥ*-çabdo 'vyayaḥ, na tv antaḥ-sambandhinya ity arthe, taddhitântaḥ tadâ ântarir ity eva syât. punaḥ kîdṛiçaḥ: *prauḍha-premâ* samprativardhita-premâ.)

Z. 6. *bhâvo* mano-'bhiprâyah, tena *'anubaddham* sampâditam iti.

Çl. 37. he *vâmoru* sundaroru! *hridayât* cittât *vahih yo bhavet* varteta, *sah hi* niçcitam *smaryate*. tava smaranam ayuktam, ity âha: *bhavati* iti. *mama cittam* eva *bhittis*, tasyâm *çâlabhañji 'iva* citta-nyasta-putralikâ 'iva *râjate* çobhate; sarvadâ citte sattvân na smaranam, iti bhâvah. — (*K.* he *vâmoru* he manojñoru! *yo hridayâd vahih* sthitah, *sa* eva *smaryate*, *bhavati* tu *mac-citta*-rûpâyâm *bhittau* dehalyâm *çâlabhañji 'iva* likhita-kritrima-puttalikâ 'iva nivida-sambandhâ *râjate*, ity arthah.)

Z. 13. *dâsyâh putri*, *kuttini* iti gâli-pradânam. — (*K.* *dâsyâh putri 'ity* adhikshepoktih.)

Çl. 38. *tâm randâm* niyâmaka-çûnyâm çraddhâm *pâkhandeshu* saddharma-çûnyeshu, *keçeshv âkrishya*, *niyojaya* praveçaya. kidriçim randâm: *pratikûlâm* asmad-ananukûla-kârya-kartrim, *akulajâm* durbhagâ-prasûtâm, sammati-nivrittâv anurâgo nâsti, iti durbhagâ. kula-kshaye pravrittatvât *pâpâm*; *pâpâh* çamâdayah kula-kshaya-hetutvât, evam eteshâm api pâpatvam, tad-*anuvartinim* tad-anukûlâm. — (*K.* *tâm* çraddhâm *keçeshv âkrishya pâshandeshu niyojaya*. kidriçim: asmat-*pratikûlâm*, *vipaksha-kula-jâtâm*, *pâpâm*, *randâm* ity adhikshepoktih, *pâpânuvartinim* pâpânâm vivekâdinâm anukûlâm.)

P. 42.

Z. 5. (*K.* *bhanyamânâ 'ity* atra "mayâ" iti çeshah.)

Z. 12. *vâsâgâram* nivâsa-griham, ity arthah.

Dritter Akt.

P. 43.

Dvitiye 'ṅke tattad-dharmânushṭhâna-vaiphalyâya dambhâdin preshayâmâsa Mahâmohaḥ, idânîm tṛitiye 'ṅke Viveka-sainya-parâbhavâya pâkhaṇḍâḍambaraḥ samullasati.

Z. 4. *sâsraṁ* açrubhiḥ sahitaṁ. *priya-darçanaṁ* priyam ishṭaṁ darçanaṁ.

Çl. 1. *sâ atrabhavatî* pûjyâ *pâkhaṇḍa-hastaṁ gatâ* vedavâhya-karâkrântâ *kathaṁ jîvati?* na katham api, ity arthaḥ. sâ kâ: *yasyâḥ amîshu* vakshyamâṇeshu *prîtir* "asti" ity adhyâhâraḥ. amî ke, tân âha: *mukta 'iti*. *muktaḥ âtaṅko* bhayaṁ yais te, tâdṛiçâḥ ye *kuraṅgâḥ* mṛigâḥ te yâsu, tâdṛiçyaḥ *kânana-bhûvo* vana-sthalyaḥ. *skhalanti vârîṇi* jalâni yebhyas te, tâdṛiçâḥ *çailâḥ*. tathâ *puṇyâni* pavitrâṇi *âyatanâni* devatâgṛihâṇi *santataṁ* anavaraṁ *tapo-nishṭhâḥ* tapo-niratâḥ *vaikhânasâḥ* vânaprasthâḥ. "kathaṁ jîvati?" ity uktaṁ, tatra dṛishṭântam âha: *câṇḍâlasya veçma* mandiraṁ, tasya *udaraṁ* madhyaṁ *prâptâ kapilâ gaur iva;* yathâ kapilâ gaur gohantṛiṇâṁ gṛiha-madhyaṁ prâptâ katham api na jîvati, tathâ bhavatî pâkhaṇḍa-hastaṁ gatâ katham api na jîvati, ity arthaḥ. *kapilâ* 'ity anena gavâṁ kapilâ gaur yathâ uttamâ, evaṁ çraddhâ çânty-âdînâṁ madhye uttamâ, iti bhâvaḥ. — (*K.* itaḥ paraṁ mithyâdṛishṭi-prayuktayâ mahâbhairavî-vidyayâ âkṛishya nîtâyâṁ çraddhâyâṁ karuṇayâ saha tat-putryâḥ çântyâḥ saçokaṁ tad-vicâraṇaṁ: *mukta* 'iti. he *mâtaḥ* çraddhe! *yasyâ* bhavatyâḥ pûrvârdhoktceshv *amîshu prîtiḥ, sâ bhavatî adya pâshaṇḍa-hastaṁ gatâ kathaṁ jîvati? câṇḍâla-veçmodaraṁ prâptâ kapilâ gaur iva; câṇḍâlo* 'tra gohiṁsako yavanâdir bodhyaḥ. prîti-vishayân âha: *mukta* 'iti, *muktâtaṅkâ* nirbhayâḥ *kuraṅgâ* yatra, tâdṛiçâ *kânana-bhuvo* munînâṁ siddhâçramâḥ, ity arthaḥ. *skhalad-*

vârayaḥ patan-nirjhara-jalâḥ *çailâḥ*. *puṇyâny âyatanâni* puṇya-devagṛihâḥ. *santata-tapo-nishṭhâ vaikhânasâç ca yasyâḥ prîtir amishu*, ity arthaḥ.

bhikshàm aṭitvà prayato 'shṭa-màsàn,
sâgnir vane tishṭhati bhûri-kàlaṁ,
yo yatna-hîno nakha-loma-dhàrî,
vaikhânasaṁ taṁ pravadanti dhîrâḥ;

iti *vaikhânasa*- lakshaṇaṁ.)

Çl. 2. *mâm anâlokya* adṛishṭvà *snâna-bhojana-jalapânâni na kurute*, ata eva hetoḥ *mayâ rahitâ çraddhâ kshaṇam api na jîvati*. iti çânter upayuktiḥ, anena çraddhà-çântyoḥ paraspara-vyàptir darçità. — *(K. mayâ rahitâ çraddhâ muhûrtam api na jîvati*, kàm api kriyàṁ mat-sânnidhyaṁ vinà na karoti, 'ity àha: *mâṁ anâlokya*, iti.)

Z. 15. *vishamâḥ* atyugrâḥ *jvalanasya* agneḥ *jvâlâḥ*, tàsàṁ *kulaṁ* samûhaḥ, tadvat *karṇa-kaṭûni*, ata eva *duḥsahâni*, ity etad *akshara*-viçeshaṇaṁ.

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Çl. 3. he *sakhi! mayâ kvacid api* kutrâpi, *aho* açcarye, *çraddhâyâḥ vârtâpi na 'âkarṇitâ khalu* niçcayena na çrutâ. "kva tvayâ 'anveshità?" ity apekshàyàm àha: *nîvâra* 'iti. *nîvâraiḥ* araṇyaçâlibhiḥ *aṅkitâni* cihnitâni *saikatâni* pulinàni yeshàṁ tàni; tathà *vaikhânasair* vànaprasthaiḥ *âkrântâni* yâni *saritâṁ* nadînàṁ *kûlâni* tîrâṇi anveshitâni. punar *yajvanâṁ* yâjñikânàṁ *gṛihâḥ pratyekaṁ*, *samidhaḥ*, *cashâlo* yûpakaṭakaḥ, *camasâḥ* pàtra-viçeshâḥ, taiḥ *vyâptaṁ*, *nirûpitâḥ* dṛishṭâḥ, ity arthaḥ. *eva*-kàro api-arthe, *catvâro* 'py *âçramâḥ pratipadaṁ* pratisthânaṁ *nirûpitâḥ* vilokitâḥ. — *(K. kiyad anvishyata* iti, bahutarânveshaṇaṁ kṛitaṁ, ity arthaḥ. tad eva darçayati: *nîvâra* 'iti. *nirûpitâ* iti liṅga-vyatyayena sarvatra 'anveti; tàthà ca *saritâṁ* nadînàṁ *kûlâni nirûpitâni;* kîdṛiçàni: *vaikhânasair âkrântâni*, ata eva *nîvârâṅkita-saikatâni* sikatotthita-pulinânàm uñchavṛitty-ânîta-patita-nîvàra-cihnitatvât. tathà *yajvanâṁ gṛihâ nirûpitâḥ*, *casâla-camase* yajña-pâtre, *pratyekam* iti brahmacàrî, gṛihî, vânaprastho, bhikshuç ca, ity *âçramâç catvâraḥ*, eshàṁ nivâsa-sthânâni nirûpitâni, ity arthaḥ. astu tàvad darçanaṁ, *çraddhâyâ vârtâpi*, he *sakhi*, *kvacid api na karṇitâ*, ity arthaḥ; *aho* àçcarye.)

Z. 11. *(K. çraddhâ asti* çraddhà bhavati, ity arthaḥ.*)*

Z. 14. adṛishṭam anukûlaṁ nâsti, ity àha: *kimu pratikûle vidhâtari*, sarvam api *sambhâvyate*, ity àha: *devî* iti.

P. 45.

Çl. 4. *hanta* iti duḥkhe, *vidher* daivasya *vṛittayaḥ* âcarita-rûpâḥ *vâmâḥ* vakrâḥ sakala-loka-vilakshaṇâḥ, tad eva darçayati: *devî* devatà-rûpà *Çrîḥ* sâkshât Lakshmîḥ *Janakasya âtmâ* sâkshâtkàravataḥ *kanyâpi Rakshaso Daçagrîvasya gṛihe âsît*. *bhagavatî* sarvânushṭhâna-mûla-bhûtà *veda-trayî eva Dânavaiḥ* Daityaiḥ *rasâtalaṁ* pâtàlaṁ *nîtâ* pràpità. *ca* ity aparaṁ, *Gandharvasya Madâlasâṁ tanayâṁ* kanyàṁ *Daityendraḥ Pâtâlaketu*-saṁjñaḥ *cha*-

lât mishât *upajahâra* sva-nikaṭaṁ nîtavân; *daityendraḥ upajahâra* ity atra sandhiç cityaḥ. evaṁ çraddhâyâḥ pâkhaṇḍa-hasta-gamane daivaṁ mûlam, iti bhâvaḥ. — *(K. Çrîr* eva 'avatîrṇâ *Janakâtmajâ Daçamukhasya rakshaso gṛihe âsît. pûrvaṁ Dânavair bhagavati trayî rasâtalaṁ nîtâ. Pâtâlaketur Daityendro 'pi Gandharvasya tanayâṁ Madâlasâṁ chalâj jahâra*, ato *hanta* khede *vidher vṛittayo* vyavasâyâ *vâmâḥ* pratikûlâ, *vishamâ* atyanta-duḥkha-dâyikâḥ; sarvatra paurâṇikî kathâ anusandheyâ.)

Z. 10. *galan mala-paṅkaḥ* sravan vishṭâ-kardamaḥ, tena *picchalâ* masṛiṇâ, ata eva *bîbhatsâ* bhayânakâ *duḥprekshyâ* drashṭum asakyâ *deha-chaviḥ* kântir yasya, *ulluñcitâḥ* utpâṭitâḥ *cikurâḥ* keçâḥ yena saḥ, *mukta-vasano* digambaraḥ. — *(K. ulluñcita-cikuro* vikîrṇa-keçaḥ, *mukta-vasano* digambaraḥ sa ca 'asau *durdarçanaç ca* 'iti vigrahaḥ, *çikhi-çikhaṇḍakasya* mayûra-pakshasya *piñjikâ* vyajanaṁ tad-*dhastaḥ*.)

P. 46.

Z. 1. *prasphuranto* dedîpyamânâḥ ye *mayûkhâḥ*, teshâṁ *mâlâbhiḥ* kiraṇa-paramparâbhiḥ *udbhâsitaṁ* prakâçitaṁ yad *bhuvanântarâlaṁ* bhuvana-madhya-pradeçaḥ tasmin; *mârtaṇḍa-maṇḍale* sûrya-maṇḍale. — *(K. sphuradbhir mahâ-mayûkhair udbhâsitaṁ bhuvanântarâlaṁ* yena, tâdṛiçe *pracaṇḍa-mârtaṇḍa-maṇḍale jvalati* sati, ity arthaḥ.)

Z. 3. *tarhy anantaram eva* idânîm eva, ity arthaḥ. *naraka-vivarât* naraka-kuṇḍât *uttîrṇo* nirgataḥ. *Mahâmoha-pravartitaḥ* Mahâmoha-preshitaḥ. — *(K. âṁ* smaraṇe.)

Z. 10. *yathâ nirdishṭaḥ* "ya eshaḥ" ity-âdinâ pûrvam uktaḥ digambaraḥ; asya bhâshâ mâgadhî. bhikshu-kshapaṇaka-râkshasântaḥpuravâsi-ceṭakâdînâṁ mâgadhî 'ity uktâ. *âtmâ dîpa iva* 'ity uktaṁ, tatra 'ayam âtmâ parichinna-parimâṇaḥ, *gṛiha-madhye* ity uktatvât, yathâ dîpaḥ ghaṭa-gṛiha-prasâdodara-prakâçakaḥ parimita-prakâçatvâd, evam ayam âtmâ çarîrântaḥ-prakâçatvât, tato 'pi svalpa-parimâṇa iti; uktaṁ Jinaiḥ: svalpa âtmâ svalpa-parimâṇaḥ, iti. — *çrâvakâḥ* çishyâḥ. — *pudgalaṁ* çarîraṁ, "*pudgalo* vapur âtmanaḥ" iti Dharaṇiḥ; tasya çleshma-sûtrâdri-pûrṇatvât katham api na çuddhir, iti bhâvaḥ. *paricaraṇaiḥ* sevanaiḥ. — âkâṅkshâṁ svayam eva 'utthâpya 'âha. — *(K. kshapaṇakaḥ* parivrâjakaḥ. iyam api paiçâcî bhâshâ. etan-mate *arhan*-nâmâ îçvaraḥ, sa eva ca Jina etac-châstra-praṇetâ, jyotisha-jñânaṁ ca 'etac-châstrâd bhavati 'iti. etac-châstra-pratipâdyam âha: *navadvâra* 'iti. *nava-dvâraṁ gṛihaṁ* çarîraṁ, tan-*madhye jvalad-dîpâ*kâraḥ *paramâtmâ, esha Jinavareṇa paramârtha-saukhya-mokshado bhâshitaḥ*, ity arthaḥ; vedânti-nayokta-saṅsâra-mithyâtva-nirâsâya 'uktaṁ paramârtha 'iti. *sâdhakâḥ* snânâdi-niyamena devatopâsâḥ. *puggalaṁ* çarîre 'tra bhâshâyâṁ; atha 'âtmanaḥ çuddhy-arthaṁ snâna-çaucâdikaṁ ity atra 'âha: *âtmâ vimala* 'iti. nanu veda-prâmâṇyânabhyupagamâd vedoktâ ṛishi-paricaryâ bhavan-mate nâsty eva, tataç ca: *kîdṛiçî ṛishi-paricaryâ?* iti sâdhakânâṁ praçnam âçaṅkyan anuvadati: *kiṁ bhaṇâdha?* iti. sâdhakasya praçnottaram âha: *dûle*

iti. *carana-pranâmah* "kartavyah" iti çeshah; *mishtam bhojanam* "dâtavyam" iti çeshah; bhavatam *dârân ramayatâm rishinâm* sthâne *írshyâ*-rûpam *malam na kartavyam*, ity arthah.)

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Z. 3. *ubhe* Çânti-Karune.

Z. 5. (*K. lâûle* iti mânye 'syâm bhâshâyâm.)

Z. 7. *pariharishyati* "bhavati" iti çeshah.

Z. 12. (*K.* ahimsâyâ âstika-nâstikobhaya-dharmatvâd *ahimsâ-sakâçât* çravanam.)

P. 48.

Çl. 5. kidriçî *eshâ: duhkhadah âcâro* yasyâh sâ. kidriçîm *ambâm*: *san âcâro* yasyâh sâ, tâm. punah *duhkhadah darço* darçanam yasyâh sâ. *priye* âtmani *darçanam* yasyâs tâm. ity *ambâ*-viçeshanam; ambâ 'iva mâtâ 'iva hita-kârinî, tâm. *eshâ durâçâ kathañcana* katham api *na anusarati*, ativilakshana-veshatvâd, iti bhâvah. — (*K. eshâ* tâmasî çraddhâ *kathañcanâpi* mama *ambâm* sâtvikîm çraddhâm *na anuharati* na sadriçî-karoti viruddha-dharmatvâd ity âha: *durâcârâ*, iti.)

Z. 6. *saugateshu* bauddha-viçesheshu.

Z. 8. *buddhâgamah* Buddha-çâstrâbhimâni-devatâ-rûpah.

Z. 9. *upâsakâh* nâstika-darçana-vicâra-niratâh.

Çl. 6. *saiva dhî-santatih* vijñâna-santatih *adhunâ* idânîm, *nirgatah vishayoparâgah* vishaya-sambandho yasyâh sâ, nîla-pîtâdy-anekavidha-vishayâkâropaplava-çûnyâ, *sphurati* anupahatâ prakâçate; ata eva "aham sarvajño 'smi" iti mantavyam. kasmât: *vigalitâkhila-vâsanatvât*, *viçeshena galitâh* nashtâh *akhilâh* samastâh *vâsanâh* samskârâh, teshâm bhâvah tattvam; tasmât samskâra-kârinîbhûta-vâsanocchedâd îdriçî vijñâna-santatih samullasati, ity arthah. sâ kâ: *yatra* yasyâm dhî-santatau *arpitâh* sampâditâh *bhâvâh* ghatâdayo vishayâh buddhau kalpitatvâd antarvartino 'pi *vahir iva* vâhyâ iva *pratibhânti* abhijñâyante bhrântyâ; idam viçeshana-dvayam bhâvânâm eva *sâkshân* nihsandigdham *kshana-kshayinah* svarasa-nâçino, na kevalam kshanikâh *nirâtmakâç ca* nirastâ asthirâ âtma-sthitir yeshâm te. ayam eva prâmâniko mârgo bhavadbhir apy anusartavyah, iti bhâva-tâtparyam. — (*K.* atra mate vâsanâ-vaçâj jñâna-vilasita-mâtrah samsârah, vâsanâ-vigame tu nirvishayâ jñânadhâraiva 'avaçishyate, iti tad âha: *sâkshâd* iti. *yatra* dhî-santatâv *arpitâh sâkshât kshana-kshayina eva bhâvâ nirâtmakâ* deha-bhinnâtma-rûpa-padârthântara-rahitâ *vahir iva* jñâna-bhinnâ iva *pratibhânti*, *saiva dhî-santatir adhunâ vigalitâkhila-vâsanatvân nirvishayoparâgâ* rahitâ *sphurati*. ajñâna-daçâyâm vishayopalambhâbhâvâd vishayâsattvângikârena bhâvânâm kshanakshayitvasya sâkshâttvam.)

Z. 15. (*K. mokshaç ca* 'iti, dehâtma-vâdinâm eshâm deha-nâçasyaiva mokshatvât.)

Çl. 7. *yatra* yasmin saugata-dharme *manoharaṁ* atisundaraṁ *layanaṁ* gṛihaṁ; *âvâso* nivàsa-sthànam "asti" ity adhyàhàraḥ; na tu kleçâvahà guhàḥ. *abhiprâyânurûpâḥ* abhilashita-vesha-bhûshânukûlàḥ *baṇig-bhâryâḥ* nàryaḥ vàravilàsinyaḥ santi; na tu savarṇà vivàhitàḥ. *vâñchita-kâlaṁ* abhilashita-samayaṁ *ishṭam açanaṁ* bhojanam asti; na tu àhnikânantara-kàle eva. *mṛidu-prastarâḥ* komalâstaraṇa yuktàḥ *çayyâḥ* santi; na tu kuça-kaṇṭhâdikàḥ. *vilasanti* prakàçamànà *jyotsnâ* candraprabhà, tayà *ujjvalâḥ* çobhamànàḥ *râtrayaḥ*; *kliptaḥ* kṛitaḥ *aṅga râgaḥ* aṅge kuṅkuma-candanâdi-lepo yasmin, etàdṛiço ya *utsavaḥ* kàma-mahotsavaḥ suratâdi-rùpaḥ, saiva *krîḍâ*, tasyàm *ânando-bharâḥ* sukha-samûhàḥ, taiḥ *vrajanti* sukhena gacchanti, ity arthaḥ. kîdṛiçyo ràtrayaḥ: *yuvatibhiḥ* taruṇibhiḥ *çraddhâ-pûrvaṁ* àdara-purvaṁ *upâsitâḥ* sevitàḥ. anena asmàkaṁ sukha-muktî sukha-sàdhye, anyeshàm atikleça-sàdhye, iti bhàvaḥ. — (*K. saukhyaṁ* darçayati: *âvâsa*, iti. *âvâso* gṛihaṁ; *lîyate* upaviçyate asminn iti *layanaṁ* àsanaṁ, dvayam api *manoharaṁ*, yan-matâviruddham iti çeshaḥ. tathà *baṇijâṁ nâryaḥ* sundaryaḥ paṇya-striyo veçyà và *svâbhiprâyânukûlâḥ*. tathà *yatheshṭa-kâlam ishṭam* abhishṭaṁ *bhojanaṁ*. *mṛidu-srastarâ* komalâstaraṇà *çayyâ* ca, yan-matâviruddhà, iti çeshaḥ. tathà *yuvatibhiḥ kliptâ* ye 'ṅgadânotsavâs tad-rùpaiḥ *krîḍânanda-bharair vilasaj-jyotsnâ râtrayaḥ çraddhâ pûrvam upâsitâ* yathà-çraddham *upâsitâḥ* sevità *yânti*, yatra mata iti çeshaḥ; îdṛiça-sukhasya tan-matâviruddhatvàt.)

P. 49.

Z. 3. *taruṇaḥ* pragalbhaç ca 'asau, *tâla-taruç* ca tàla-vṛikshaḥ, tadvat *pralambhaḥ* uccair lamban, *lambayamânaṁ kashâyaṁ* sagandhaṁ *piçaṅgaṁ* raktaṁ *cîvaraṁ* vastraṁ yasya. *muṇḍitaḥ sacûḍaḥ* saçikhaḥ *muṇḍa*-rûpaḥ *piṇḍo* yasya.

Z. 9. *saṅskriyante* vishayî-kriyante *saṅskârâ* bhàvàḥ, ity arthaḥ. *sthâyî* paraloke bhoktà. *na îrshitavyaṁ* iti sarvasya kshaṇikatvàt dveshershyayoḥ parasparâsaṅsargàd, iti bhàvaḥ. — (*K. tasmâd bhikshushv* iti, yata *âtmâ sthâyî nâsti*, *tasmât* paralokâbhavena, ity arthaḥ.)

P. 50.

Z. 3. *kshapaṇakaḥ* digambara-siddhântaḥ.

Z. 9. *kasya kṛite vrataṁ dhâryate?* pralaya-kàle tvadîya-sthiter asatvàt mudhà prayâsaḥ, iti bhàvaḥ.

Z. 11. *asmat-santatau* asmad-vijñàna-paramparàyàṁ *patitaḥ* pravishṭaḥ *kaçcid vijñâna-lakshaṇaḥ* pravṛitti-vijñàna-santânântaḥpàtî saṅsàrî *mokshyate*, ity âkhaṇḍalârthaḥ. — (*K. vijñânaṁ* viçesha-jñànaṁ tadîya-mata-siddhaṁ mukty-upayogi jñànaṁ, tal-*lakshaṇas* tat-siddhaḥ, *vâsanâ* mithyàjñànaṁ, *santatis* caitradhàrà, tat-*patitaḥ* kaçcic caitro *mokshyate*, ity arthaḥ. muktiç ca dehâtma-vàdinàm eshàṁ bhûta-catushṭaya-viçishṭa-dehadhàrà-vigama-rûpaṁ maraṇam eva.)

P. 51.

Z. 10. *vihâra-dâsî-bhujaṅgo* veçyâ-bhartâ. *viçrabdham* saviçvâsam.

P. 52.

Çl. 8. *ko nâma aninditaḥ* san, "lokair" iti çeshaḥ, *prâjyam* prakṛishṭam, dhâtu-mûla-jîva-cintâ-lâbha-buddhi-paramârtha-candra-sûrya-grahaṇa-saṅvâda-bhogâdinâ daça-vidhena sarvajñatvaṁ prakarshaḥ, *svârâjyam* svântam *utsṛijya* tyaktvâ, *bhavân iva loke nindyâm* çâstra-viruddhâm *piçâcatâm* piçacatvam *abhivâñchati* abhilashati? na ko 'pi, ity arthaḥ. — *(K. prâjyam* prakṛishṭam *svârâjyam* svargâdhipatyam *utsṛijya, aninditaḥ ko nâma loka-nindyâm piçâcatâm abhivâñchati bhâvan iva,* ity arthaḥ.*)*

Z. 4. ârhata-mataṁ tv atyanupâdeyaṁ, ity âha: *ârhatam,* iti. *ârhatam api dharma-vedanam* dharma-jñânaṁ *kaḥ çraddhatte* kaḥ svîkaroti? na ko 'pi, ity arthaḥ.

Z. 8. *anâdi-pravṛittena* anâdi-siddhena *jyotishâ* jyotiḥ-çâstreṇa *atîndriyam* indriyâgocaraṁ yat *jñânam, tat-jñâna-pratâritena* vañcitena *bhavatâ atikashṭam* atiduḥkhâvahaṁ *vratam âçritam* aṅgîkṛitam, ity arthaḥ. — *(K. jyotiḥ-çâstrâ*dhînâ*tîndriya-jñâna-pratâritena,* ity arthaḥ.*)*

Çl. 9. deha-parimitatvam âtmano na sarvajñatvam, ity âha: *jñâtum,* iti. *vapuḥ-parimitaḥ vapushâ pari* samantân *mitaḥ* çarîra-mâtra-parimâṇo *jîvo* vijñâna-rûpaḥ *trilokîm jñâtuṁ kathaṁ kshamate,* iti *kathaya,* na katham api samartho bhavati, ity arthaḥ. trailokyâjñâne hetum âha: *saṅgatim antareṇa,* iti, sambandhaṁ vinâ, ity arthaḥ. uktam arthaṁ dṛishṭântena dṛiḍhayati: *suçikho 'pi api*-çabdât susneho 'pi *dîpaḥ kumbha-nihitaḥ* kumbhântaḥ prakshiptaḥ *gṛihasya udare* madhye vidyamânân *bhâvân* padârthân *prakâçayituṁ na çaknoti* yathâ, tathâ sva-prakâço 'py âtmâ çarîra-madhye vartamânaḥ parichinnaḥ bhuvanântara-vartino vahiḥsthân sûryâdîn naiva prakâçayed, ity arthaḥ, evaṁ viruddham upapâdayatâ bhavanto vañcitâḥ, iti bhâvaḥ. — *(K. vapushâ parimitaḥ* parichinno bhavad-ukta-dîpa-kalikârûpo vapur-madhya-varti *jîva* âtmâ *kathaṁ trilokîṁ jñâtuṁ saṅgatiṁ* pratyâsattiṁ *vinâ kshamate,* tat *kathaya. kumbha-nihitaḥ suçikho 'pi dîpo gṛihasya 'udare* 'pi *bhâvân* padârthân *prakâçayituṁ na çaknoti* svîya-çikhâ-saṅgatyabhâvâd, ity arthaḥ. ataḥ çarîra-pihita âtmâ kathaṁ svâsannikṛishṭân bhâvân jñâsyati, ity arthaḥ. na ca 'evaṁ Buddhasyâpi kathaṁ sarvajñatvam iti vâcyaṁ, tasya 'îçvara-rûpatvena saṅsâri-parichinnatvânaṅgîkârât saṅsâri-çarîrâṇâṁ nirâtmakatvât, Buddha-çarîre tu sarvajñeçvarâdhishṭhâna-mâtraṁ, na tu dîpa-kalikâ-kâratayâ çarîrântar-vartitvaṁ, iti bhâvaḥ. *varam* çreshṭhaṁ.)

Z. 14. ârhata-mata-dûshaṇam upasaṅharati: *tasmât;* iti. *loka-dvaya-viruddhât* ihaloka-paralokayor viruddhât duḥkhât; ihalokaḥ sukha-rûpaḥ, shoḍaça-varshâḥ striyaḥ, candanaṁ, sumanasâṁ mâlâḥ, ayam eva svargaḥ, ihaloka eva naraka-rûpaḥ, âdhayo vyâdhayaç ca narakâṇi, tad-bhinne loke

pramânâbhâvâd, iti bhâvaḥ. *sâkshât sukhâvaham* dharma-nirapekshatayâ sukha-janakam.

P. 53.

Z. 3. (*K. Soma-siddhântaḥ*, iti; Umayâ saha vartamânaḥ *Somo* Maheçaḥ, tat *siddhântaḥ*, ity arthaḥ. idam apy upanishad-viruddhâyâḥ çarîra-sattve mukter bodhanâd, veda-viruddhâgama-rûpatvâc ca nâstika-çâstram.)

Çl. 10. aham *jagat paçyâmi*. kîdṛiçam jagat: *mitho* 'nyonyam *bhinnam*, punar *îçvarâd abhinnam*, yathâ mudrikâkara-kankaṇâdeḥ paraspara-bhede 'pi suvarṇâd abhinnam, tathâ, ity arthaḥ. kîdṛiço 'ham: *narâsthi-mâlayâ* mahâ-çankhâkshamâlayâ *kṛitam* sampâditam *bhûri bhûshaṇam* yena, saḥ. *çmaçâne* Kâçyâm *vasati*, tacchîlaḥ. *nṛi-kapâle bhojanam* yasya, saḥ. *yoga* eva *añjanam*, tena *çuddham* abhrântam *darçanam* jñânam yasya, saḥ. etena svîyam vratadhâraṇam darçitam. — (*K. mithaḥ* parasparam *bhinnam* api *jagad îçvarân* Maheçâd *abhinnam paçyâmi*, yato 'ham *yogâñjanena çuddha-darçanaḥ*, *darçanam* atra cakshuḥ; jagata îçvarâbhinnatvena darçanâd âtmano 'pi îçvarâbhinnatva-darçanena îçvara-veçatvam âha: *narâsti* iti, Maheçasya 'evam-rupatvât.)

Z. 12. *upasṛitya* samîpam gatvâ.

Çl. 11. *are re kâpâlika!* ity âkshepeṇa. — (*K. saukhyam* sukham.)

Z. 17. moksha-praçnasya 'ayuktatvâd *dharmam tâvad* âdâv eva *avadhâraya* niçcinuhi, ity arthaḥ.

P. 54.

Çl. 12. *naḥ* asmâkam *brahma-kapâle kalpitâ surâ* madyam, tasya *pânam*, tena *pâraṇâ* pushṭiḥ, "bhavati" ity adhyâhâraḥ. kîdṛiçânâm naḥ: *vahnau* agnau *mastishkeṇa* kapâlântarvṛitti-rasena *âktâ* militâ yâ *vasâ*, tayâ *abhidhâritâni mahâmâṅsâni* manushya-mâṅsâni, teshâm *âhutîr juhvatâm* homam kurvatâm. kim ca 'anyad api: *naḥ* asmâkam *Bhairavo devaḥ arcyaḥ* pûjyaḥ. kaiḥ sâdhanais, tâny âha: *purushâ* eva *upahârâ* upakliptâ *balayo* balidâna-rûpâs, taiḥ. katham-bhûtaiḥ purushopahâra-balibhiḥ: *sadyaḥ* tatkshaṇam eva *kṛittaḥ* chinnaḥ *kaṭhoraḥ* nishṭhuraḥ *kaṇṭhas*, tasmâd *viçesheṇa galat kîlâlam* raktam, tasya *dhârâbhir* ujjvalâḥ çobhamânâs, taiḥ. *no* 'smâkam *Bhairavaḥ* Umâkântaḥ *arcyaḥ*, *devaḥ* sva-prakâçaḥ. kaiḥ: *puri* çarîre *çete purushaḥ* antarâtmâ, tad-artham *upaharaṇâni* samarpaṇâni ity *upahârâḥ*, ta eva *balayaḥ*, taiḥ. kîdṛiçaiḥ: *sadyaḥ* tatkshaṇam eva *kṛitta-kaṭhora-kaṇṭhâd* iva unnamita-kaṇṭhâd iva *vigalad-amṛita-dhârâbhiḥ çobhamânaiḥ*. *mastake* bhavam *mastishkam* payaḥ, tena *âktâ* kântimatî yâ *vasâ* snehaḥ, tena *abhidhâritâḥ* siktâḥ *mahântyo* vishayeshu pravṛittâ buddhi-vṛittayaḥ tâ eva *mâṅsâni*, teshâm *âhutayaḥ agnau* Çiva-mûrtau *juhvatâm* Çivârpaṇam kurvatâm, ity arthaḥ. kim ca: *no* 'smâkam brahmarandhropalakshitaḥ kapâlo *brahma-kapâlaḥ*, tatra *kalpitâ* vidyamânâ *surâ* cândrikalâ, tasyâḥ *pânena pâraṇâ*-vrata-samâptiḥ; ata eva ayam Umayâ sahitaḥ *Somas*, tasya *siddhântaḥ*. —

(*K. brahma-kapâle* brâhmaṇa-muṇḍâsthi-khaṇḍe *kalpitâyâḥ surâyâḥ pânena no* 'smâkaṁ *pâraṇâ* upavâsânantara-bhojanaṁ. naḥ kîdṛiçânâṁ: *mastishkaṁ* çârîraṁ tailaṁ, tena *âktayâ vasayâ* majjayâ *abhighâritânâṁ* siktânâṁ *mahâmâṅsânâṁ* nara-mâṅsânâm *âhutir vahnau juhvatâṁ*, tathâ *Mahâbhairavo devo* Maheço *no* 'smâkam *arcyaḥ*. arcanopâyam âha: *purusha*, iti; upahṛita-valibhir, ity arthaḥ. kîdṛiçaiḥ: *sadyaḥ kṛitto* yaḥ *kaṭhoro* dṛiḍhaḥ *kaṇṭhas*, tato *vigalantyâ kîlâla-dhârayâ* çoṇita-pravâheṇa *ulvaṇair* bhîshaṇair, ity arthaḥ.)

Z. 5. (*K. dâruṇa*, iti, ahiṅsakatvâd Bauddhânâṁ.)

Z. 7. *vipralabdhaḥ* dharmâd vyâyitaḥ. — (*K. varâko* nikṛishṭaḥ.)

Z. 8. *pâkhaṇḍâpasada* pâkhaṇḍâdhama. *câṇḍâla-veça* câṇḍâla-veça. — (*K. apasado* 'dhamaḥ. *vedânta* iti; vedantaikadeçi-çâstra-*prasiddhaḥ*, ity arthaḥ.)

Çl. 13. *ahaṁ, Harir* Vishṇuḥ, *Haro* Mahâdevaḥ, *Surâḥ* Indrâdayaḥ, *jyeshṭhâḥ* vayasâ, *çreshṭhâḥ* sâmarthyena, tân *surân* devân *âhare* ânaye. *viyati* âkâçe *vahatâṁ* gacchatâṁ *nakshatrâṇâṁ gatir api ruṇadhmi*. kiṁ ca: *nagâḥ* parvatâḥ, *nagarâṇi* pattanâni, taiḥ *sahitâm imâṁ mahiṁ* pṛithivîm *ambhaḥ-pûrṇâṁ vidhâya* udaka-pûrṇâṁ kṛitvâ, *tat toyaṁ* jalaṁ *kalaça-çakalaiḥ kshaṇena* çighram eva *pibâmi*. Bhairavopâsakânâm asmâkam Somasiddhântinâm îdṛiçaḥ prabhâvaḥ, iti bhâvaḥ. — (*K. Harir* Vishṇuḥ, *Haro* Maheçaḥ, *Surajyeshṭho* Brahmâ, etân *surân aham iha âhare* ânayâmi. *viyati* âkâçe *vahatâṁ* calatâṁ *nakshatrâṇâṁ gatir api ruṇadhmi* pratibadhnâmi. *naga-nagara-sahitâm imâṁ mahim ambhaḥ-pûrṇâṁ vidhâya, sakalaṁ tat toyaṁ pibâmi*, etat sarvaṁ *kalaya* paçya, ity arthaḥ.)

P. 55.

Z. 2. *khaḍgam âkṛishya* koshân niḥsârya. — (*K. tan na marshaṇîyaṁ* na kshamaṇîyaṁ.)

Çl. 14. *Bhargasya gṛihiṇîṁ* Mahâbhairavîṁ, *ḍaman* çabdaṁ kurvan yo *ḍamaruḥ* vâdya-viçeshaḥ, tasya *ḍâṅkṛitiḥ* ḍâṅ-karaṇaṁ çabdaḥ, tena *hûtaḥ* âhûto yo *bhûta-vargaḥ* Piçâca-samûhaḥ, tena *sârdhaṁ* saha *rudhiraiḥ dhinomi* prîṇayâmi. kîdṛiçai rudhiraiḥ: *esha* yaḥ *karâlo* bhayâvahaḥ *karavâlaḥ* khaḍgas, tena *nikṛittaṁ* chinnaṁ yat *kaṇṭha-nâlaṁ*, tasmâd *ucchalanto* udgacchanto *bahulâḥ phenilâḥ* saphenâ *budbudaughâḥ* yeshu, taiḥ. — (*K.* so 'haṁ, *ḍamad* ity avyakta-çabda-kâriṇo *ḍamaror ḍâṁ* ity avyakta-çabda-karaṇena *hûta* âhûto *bhûta-vargo* yayâ, tâdṛiçîṁ *Bharga-gṛihiṇîṁ* Maheça-patnîṁ Durgâṁ *rudhirair dhinomi* prîṇayâmi, ity arthaḥ, "dattvâ" ity arthâd rudhirâṇy eva dattvâ. rudhiraiḥ kîdṛiçaiḥ: *karâleṇa* bhîshaṇena *karavâlena* khaḍgena *nikṛittâc* chinnât *kaṇṭha-nâlâd uccaladbhir* udgacchadbhir *bahula-budbudaiḥ, pheṇilaḥ* pheṇa-yukta *oghaḥ* payaḥ-pravaho yeshâṁ, tâdṛiçaiḥ.)

Z. 8. *udyacchati* sakampaṁ darçayati.

Z. 13. *pratisaṅharati* punaḥ koçe pratikshipati.

P. 56.

Z. 1. *paramo dharmaḥ*, ity upahasati: *atha*, iti. dharmaṁ pṛishṭvâ mokshaṁ pṛicchati: *atha*, iti.

Çl. 15. Mṛiḍasya patnî *Mṛiḍânî*, tasyâḥ *patiḥ* Umâ-patiḥ Somaḥ *ity ûçe* iti vadati sma. *iti* ʾiti kiṁ: *candra-cûḍaṁ* candra-çekharaṁ *vapur* yasya, tâdṛiçaḥ san *sânandaṁ* yathâ syât tathâ *Pârvatyâḥ pratirûpayâ sa*-dṛiçayâ *kântayâ âliṅgito* yaḥ, sa *muktaḥ krîḍati* ʾiti; Someçvaropâsakânâṁ sarûpâ muktir, ity anvayaḥ; Somasiddhânta-çabdaḥ, iti bhâvaḥ. kathaṁ îdṛiçaṁ sukhaṁ mokshaḥ? ity ata âha: *vishayaiḥ* stry-âdibhir *vinâ sukhaṁ kvâpi na dṛishṭaṁ;* âtma-rûpe sukhe mânâbhâvâd, iti bhâvaḥ. nanu tarhi duḥkha-nivṛittir eva vaiçeshikâdi-sammatâ muktir astu, ity âha: *ânandaḥ* sukhaṁ, tasya *bodhaḥ* anubhavaḥ, tena *ujjhitâ* rahitâ *jîvasya sthitir eva muktiḥ*, *upalâvasthâ kathaṁ prârthyate* katham abhilashyate? upalâvasthâvad acetanatvena purushârthatvâd, iti bhâvaḥ. jñânitvaṁ parityajya pâshâṇa-padavî-prârthanam atyâçcaryaṁ vaidikatvâbhimâninâṁ. — *(K. mukto* janaḥ *candra-cûḍa-vapuç* candra-viçishṭa-mauliḥ san, *Pârvatyâḥ pratirûpayâ dayitayâ sânandaṁ* yathâ syât tathâ *âliṅgitaḥ* san *krîḍati, Bhavânî-patir* Maheçaḥ *ity ûce*. nanu dayitâdikaṁ vinâ tad-âliṅganâdi-janya-sukha-tulyaṁ sukhaṁ eva muktir, iti kiṁ na ʾucyate? ity atra ʾâha: *dṛishṭam* ity-âdi, *na vishayair* ity-antaṁ. *vishayair* dayitâdibhir *vinâ* nirvishayaṁ *sukhaṁ kvâpi na dṛishṭaṁ*, atas tâdṛiçî na muktir, iti bhâvaḥ. sukhâdy-açesha-viçesha-guṇechâ muktiḥ kiṁ na ʾucyate? ity atra ʾâha: *ânanda* ʾiti; *ânandena* sukhena *bodhena* jñânena ca *ujjhitâ jîvasya* âtmanaḥ *sthitir eva muktir*, "ity api na ʾucyate" iti çeshaḥ. tad-amuktau hetum âha: *upala* ʾiti; tâdṛiçî muktiḥ *çilâvastayâ* sthiti-rûpaiva sâ *kathaṁ prârthyate?* ity arthaḥ.)

Z. 8. *açraddheyam* anâdaraṇîyaṁ.

Z. 11. *açraddhayâ âkshiptaṁ* vyâptaṁ, ity arthaḥ.

Çl. 16. bhikshu-kshapaṇakayor âtmâ parichinnaḥ, âvaraṇa-svabhâvâ ca *çraddhâ* atas *tâmasî*, Somasiddhântasya ʾabhilâsha-pradhânatvâd *râjasî* tatra *çraddhâ*. — *(K. bhâra* ʾity ubhayatra sambandhân *nitambabhâra-pînastana-bhârâbhyâṁ mantharâ* mandagatiḥ.)

P. 57.

Z. 6. *janântikaṁ* loka-samakshaṁ.

Çl. 17. *mayâ caṇḍânurâgât* utkṛishṭa-prîti-vaçât *gâḍhaṁ* atiçayena *bhujayor dvandvena pîḍito* mardito yaḥ, *pîvarayor* mâṅsalayor *stanayor bharo* bhâraḥ sa yasyâṁ kriyâyâṁ yathâ syât tathâ, *pîna-payodharâḥ pînau* mâṅsalau *payodharau* yâsâṁ, tâ *raṇḍâḥ* bhartṛi-hînâḥ nirantara-surata-hînâḥ; etena sukha-viçesho dhvanitaḥ, raṇḍâḥ *kati* kiyat-saṅkhyakâḥ *na âliṅgitâḥ?* kiṁ tu bahvya âliṅgitâ eva. etâvatâ kiṁ? tatra ʾâha: *çataçaḥ* çatavâraṁ *guru-çapathaṁ karomi, kutrâpi* kvacid api *kapâlinyâḥ pînau* mâṅsalau *uttuṅgau* uccau *kucau* stanau, tayor *avagûhanaṁ* âliṅganaṁ, tasya *yadi punar bhavaḥ*

utpattiḥ, tadà *pramododayaḥ* prakṛishṭânandâvirbhâvaḥ *prâptaḥ*, ity arthaḥ. — (*K. mayâ candânurâgât pîna-payodharâḥ kati raṇḍâ* vidhavâ *udgâḍhaṁ* dṛiḍhaṁ *na âliṅgitâḥ*, tatra tathâpi 'iti tadà 'ity api 'iti çeshaḥ, tathâpi tadà *Buddhebhyaḥ çataçaḥ çape* Buddha-çapathaṁ çataçaḥ karomi, ity arthaḥ, *yadi punaḥ kutrâpi kâpâlinyâḥ pînottuṅga-kucayor avagâhana-bhavaḥ, pramododayaḥ prâptaḥ*, ity arthaḥ. *çape* iti svâṅga-sparça-pûrvako 'yaṁ çapathaḥ, tena çapathe *çape* ity âtmanepadaṁ, tat-pûrvakatvâbhâve tu: "sakhyaḥ, *çapâmi*, yadi kiñcid api smarâmi," ity âdau parasmaipadam eva.)

Z. 15. *praveçaya* dehi. *pârameçvarîṁ* Parameçvara-sambandhinîṁ.

P. 58.

Z. 3. *parirambhaḥ* âliṅganaṁ, sa eva *mahân mahotsavaḥ*, tena. — (*K. âṁ* iti, jânâmi, ity arthaḥ.)

Z. 7. *aṅkapâlî* âliṅganaṁ. *picchikâ* mayûra-piccha-nirmitaḥ picchaluñchaḥ. — (*K. indriya-vikâraḥ* çiçnodgamaḥ, digambaratvâd upâyaṁ cintayati.)

Çl. 18. *kuraṅgo* mṛigaḥ. *bhâvakî* çraddhâvatî. *çrâvakî* kshapaṇakagoshṭhî. asya 'arthaḥ: he *kapâlini!* tvaṁ *bhâvakî* çraddhâvatî satî *yadi ramase, tarhi çrâvakî* kshapaṇaka-samudâyaḥ *kiṁ karishyati?* iti pada-samudâyârthaḥ. — (*K. bhâvakî* bhâva-viçishṭâ sambandhe 'kaṇa. *çâvakî* çiçuḥ kshudrâ 'asmadîyâ "çraddhâ" iti çeshaḥ; asmadîyâ çraddhâ kshudrâ etat-pratikûlaṁ kim âcarishyati, ity arthaḥ.)

P. 59.

Z. 3. *bhâjanaṁ* surâ-pâna-pâtraṁ.

Çl. 19. *arpaṇa*-mantraṁ paṭhati: *idam*, iti. *bhavasya* saṅsâra-nivṛittau *bheshajaṁ*. itarat sugamaṁ. *idaṁ Bhairaveṇa uditaṁ* proktaṁ *paçûnâṁ* jîvânâṁ *pâçaḥ* saṅsâras taj-janikâ vâsanâs, tâsâṁ *samucchede* nâçe *kâraṇaṁ*. — (*K.* suraiva *idam amṛitaṁ bhava-bheshajaṁ* saṅsâra-vyâdhi-vinâçakaṁ *aushadhaṁ*. paçu-paço 'smac-châstrîyokta-mârgâtirikta-mârgânusaraṇa-rûpaḥ *paçûnâm* iva 'asmâkaṁ bandha-hetuḥ pâças, tat-*samucchedana-kâraṇaṁ*, ity arthaḥ.)

Z. 11. *kiṁ vimṛiçasi* kiṁ vicârayasi. *paçutvaṁ* mûrkhatvaṁ *apanîyate* dûrîkriyate. *sva-vaktre âsavaṁ* madyaṁ, tena *pûtâṁ* pavitrâṁ *kṛitvâ, upanayatu upa* samîpe prâpayatu. *tîrthikâḥ* smârtikâḥ.

P. 60.

Z. 3. *cashakaṁ* pâna-pâtraṁ.

Çl. 2. *asmâbhiḥ veçyâbhiḥ saha kati vârân* vâsarân, "surâ" ity adhyâhâraḥ, *na pîtâ;* bahudhâ pîtaiva, ity arthaḥ. kîdṛiçî surâ: *suvadanânâṁ* sumukhînâṁ *mukhaiḥ ucchishṭâ* pîta-çeshâ. punaḥ kîdṛiçî surâ: *vikacaṁ* vikasitaṁ yad *vakulaṁ*, tasya *âmodena* parimalena *madhurâ* mishṭâ. tataḥ kiṁ? tatra 'âha: *sura-gaṇo* deva-gaṇaḥ *etâṁ surâṁ alabdhvâ* aprâpya, *sudhâyai* amṛitâya *spṛihayati* icchati, iti *jânîmaḥ*. kîdṛiçîṁ surâṁ: *kapâlinyâḥ*

vaktrâsavena ânana-madyena *surabhiṁ* sugandhâṁ. — (*K. asmâbhiḥ kati vârân veçyâbhiḥ saha* veçyâ-rûpa-*suvadanâ-mukhocchishṭâ* surâ *na pîtâ*, api tu bahuvârân pîtaiva. kîdṛiçî: *vikacânâṁ* vikasitânâṁ *vakulânâm* iva *âmodena* gandhena *madhurâ* manoharâ. vayaṁ tu *jânîmaḥ* sambhâvayâmaḥ, yasyâḥ *kapâlinyâ vaktrâsavena surabhiṁ* sugandhiṁ *etâṁ madirâm alabdhvâ* 'eva *sura-gaṇaḥ sudhâyai spṛihayati* sudhâṁ vâñchati, etal-lâbhe tu sudhâ-spṛihâṁ na 'akarishyad, ity arthaḥ.)

Z. 10. (*K. dhâraya* prâpaya, ity arthaḥ.)

Z. 12. *aho* âçcarye, *surabhitvaṁ* rasântarâsadṛiçatvaṁ, ity arthaḥ. — (*K. surabhir* ghrâṇa-tarpaṇe, iti koshât; *gandha-surabhyoḥ* sâmânya-viçeshayoḥ pṛithag upâdânaṁ.)

P. 61.

Z. 9 *mada-skhalitaṁ* madena skhalitaṁ skhalanaṁ prâptaṁ yathâ syât tathâ.

Z. 11. *akleçaṁ* câṇdrâyaṇâdi-tapasâ vinâ *abhimatâḥ* abhilashitâḥ *artha-siddhayaḥ* prayojana-siddhayaḥ, ity arthaḥ.

Çl. 21. *âçcaryam* eva 'âha: *atra*, iti. *atra* asmin mate *anujjhitaḥ* na ujjhitaḥ atyaktaḥ *cakshur-âdînâṁ* indriyâṇâṁ ye *vishayâs*, teshâm *âsaṅgaḥ* sambandhaḥ, tasmin saty *api ashṭau mahâ-siddhayaḥ* aṇimâdyâḥ *sidhyanti*, *prâkṛitâç* ca *siddhayaḥ sidhyanti* prâpsyante, *paraṁ tu vidushâṁ* jñâninâṁ *yogântarâyâḥ* yoga-vighnibhûtâḥ, "bhavanti" ity adhyâhâraḥ. kîdṛiçâṁ vidushâṁ: *atyâsannaḥ* atinikaṭaç ca 'asau *mahodayaç* ca mokshaḥ, tasmin *praṇayaḥ* prîtir yeshâṁ tacchilâs, teshâṁ. kîdṛiçyaḥ prâkṛita-siddhayaḥ: *vaçyaṁ* vaçîkaraṇaṁ, *âkarsha* âkarshaṇaṁ, *vimohanaṁ* bhrânty-utpâdanaṁ, *praçamanaṁ* sakala-jñâna-bhraṅçaḥ, *prakshobhaṇaṁ* unmâdaḥ, *uccâṭanaṁ* sthâna-bhraṅçaḥ, tat-*prâyâḥ* tat-pradhânâḥ, ity arthaḥ. — (*K. yatra* mate. *atyâsanna-mahodaya-praṇayinâṁ* Pârvatî-tulya-dayitâliṅgita-candracûḍatva-prâpti-rûpâsanna-muktimatâṁ janânâm *anujjhito* vâñchito yo *vishayas*, tad-*âsaṅge* saty *api*, *amûr* buddhi-sthâḥ prasiddhâ aṇimâdayo *'shṭau mahâ-siddhayaḥ sidhyanti* sampadyante. *vaçyâkarshaṇâdayaḥ prâkṛita-siddhayaḥ* sâmânya-siddhayas *tu param* atiçayaṁ *yogâ*bhyâsasya *antarâyâ* vighna-bhûtâ, ato yogam abhyasyataḥ puṅsas tâni bhavanti, ity arthaḥ. *prâyâ* ity anena madhumatyâḥ siddheḥ parigrahaḥ. *vaçyaṁ* vaçîkaraṇaṁ, *âkarshaṇaṁ* abhîshṭa-vanitâder âkṛishya nayanaṁ, *mohanaṁ* para-guṇânâm eva grahaḥ, *pramathanaṁ* vanitânâṁ cittonmathanaṁ, *prakshobhaṇaṁ* vairiṇâṁ bhîta-cittikaraṇaṁ, *uccâṭanaṁ* vairiṇâṁ deçata unmûlanaṁ; madhumatî dviprakârâ, ichayâ sarva-bhogya-padârthopasthâpanaṁ, paroksha-vishaya-sâkshâtkâraç ca.)

P. 62.

Z. 1. *vimṛiçya* vicârya.

Z. 3. *sâtiçaya-pîtayâ* râjakulâd *dûraṁ tapasvî* kshapaṇakaḥ *unmanîkṛitaḥ* atibhrântaḥ sampâditaḥ, iti yojanâ.

Çl. 22. *Vidyâdharîm* Gandharva-kanyâm, *surâṅganâm* deva-patnîm; kanyâ akṛita-vivâhâ svayaṁvarâ çakyata ânetuṁ, kṛita-vivâhâ deva-patny apy ânetuṁ çakyate, iti. *Nâgâḥ* krûrâḥ, teshâm api *aṅganâm* striyaṁ. *Yakshâs* tato 'py atikaṭinâḥ, teshâm api *kanyâm*. kiṁ bahunâ? *bhuvana-traye 'pi yad yad mama 'ishṭaṁ, tad upâharâmi*, iti yojanâ. — *(K. kanyâm* ity-antena *vidyâ-balâd upâharâmi*, ity anvayaḥ. tathâ *yad yan mama 'ishṭam* asmin *bhuvana-traye, tat tad* api *vidyâ-balâd upâharâmi*, ity anvayaḥ.*)*

P. 63.

Z. 8. *khaṭikâ* aṅka-likhana-sâdhanaṁ.

Z. 9. *ambâ-gataṁ* çraddhâ-vishayaṁ *hatâçânâṁ, hatâ* gatâ *âçâ* yeshâṁ, teshâm *âlâpaṁ* sambhâshaṇaṁ.

P. 64.

Z. 1. *dishṭyâ* bhâgyena. — *(K.* nâṭake *dishṭyâ varddhase* ity ânanda-nivedane bhâshâ; ânanditâ bhavasi, ity arthaḥ.*)*

Z. 3. *harshaṁ nâṭayati* harsha-yuktaṁ nâṭyaṁ prakâçayati.

Çl. 24. *Vishṇubhaktir devî siddhaye* bodhotpattaye *mûlaṁ* prathamaṁ kâraṇaṁ. *sattva-kanyâ Çraddhâ* sâtvikî çraddhâ *tâṁ ca* Vishṇubhaktiṁ *anu-vratâ* anugatâ. *tatra* tayoḥ samîpe *Kâmât muktaḥ* Kâma-rahitaḥ *Dharmo 'py abhûc cet*, tadâ *tad Vivekasya kṛityaṁ* kâryaṁ *siddhaṁ manye* jâtam, ity evaṁ manye, ity arthaḥ. niḥçrâmaṁ karmânutishṭhatâṁ sâtvika-çraddhâ-vatâṁ Vishṇubhaktyâ 'antaḥkaraṇa-çuddhi-dvârâ Vivekena vidyâ 'utpadyate, iti bhâvaḥ. — *(K. devî Vishṇubhaktiḥ siddhaye* arthât prabodhacandrodaya-rûpâyai Vivekasya siddhaye *mûlaṁ* prabodha-kâraṇaṁ. *sattva-kanyâ Çraddhâ tâṁ ced anudrutâ* anugatâ, *Dharmaç ca tatra Kâmân muktaḥ* sa tv *abhûc cet, tadâ Vivekasya sâdhyaṁ siddhaṁ manye*, ity arthaḥ.*)*

Z. 12. *asu-vyayena* prâṇa-nâçenâpi. — *(K. artha-vyayena* prâṇa-vyayena.*)*

Z. 15. *vyavasâyaṁ* udyogaṁ.

Vierter Akt.

P. 65.

Tṛitiye 'ṅke pâkhaṇḍa-tiraskṛitiṁ vidhâya, idânîṁ caturthe 'ṅke pâkhaṇḍa-prerita-Mahâbhairavîtaḥ Çânti-sâvadhânayâ Vishṇubhaktyâ Çraddhâ-Dharmau rakshitau, iti saṅsûcayann âha. — *(K.* caturthâṅke Mahâbhairavî-samâkṛishyamâṇâyâḥ Çraddhâyâ Vishṇubhaktyâ trâṇaṁ, tato Mahâmoha-vijayâya Vivekena sva-sainya-preraṇaṁ.*)*

Z. 4. *(K. maitrî* sarva-bhûta-mitratâ. moha eva *muditâ* sarvadâ-hṛishṭatvaṁ, ity arthaḥ.*)*

Z. 9. *utkaṭaḥ kampo* yatra yasyâṁ kriyâyâṁ yathâ syât tathâ.

Çl. 1. *aho* ity âçcarye. *me manaḥ adyâpi kadalikâ 'iva vepate* kampate. kathaṁ-bhûtâyâ iva me: *Mahâbhairavîṁ paçyantyâ iva* âlokayantyâ iva. kîdṛiçîṁ Mahâbhairavîṁ: *ghorâṁ* bhayâvahâṁ. punaḥ kîdṛiçîṁ: *nuḥ* ime *nâre, nâre* ca te *kapâle* ca te eva *kuṇḍale* vidyete yasyâḥ sâ, tâṁ. punaḥ kiṁ-bhûtâṁ: *dṛishṭibhiḥ vidyuc-chaṭâṁ* vidyun-mâlâṁ *muñcantîṁ; dṛishṭibhir* iti bahuvacanaṁ trinetratvena. punaḥ kiṁ-bhûtâṁ: *kacaiḥ vikarâlâ mûrtir* yasyâḥ sâ; tâṁ. kiṁ-bhûtaiḥ kacaiḥ: *analo* agnis, taj-*jvâlâvat piçaṅgâḥ* piṅgâḥ, taiḥ. punaḥ kîdṛiçîṁ: *daṅshṭrâ* eva *candra-kalâṅkurâḥ*, tad-*antare* madhye *lalanti* khelanti *jihvâ* yasyâs, tâṁ. — *(K. adyâpi Mahâbhairavîṁ paçyantyâ iva me mano 'ho kadalikâ 'iva vepate.* kîdṛiçîṁ: *ghorâṁ* bhîshaṇâṁ; *nâra*-sambandhi-*kapâla-kuṇḍalavatîṁ; dṛishṭibhir vidyuta* iva *chaṭâṁ* kântiṁ *muñcantîṁ; anala-jvâlâbhir* iva *piçaṅgaiḥ kacair vikarâlâ* vibhîshaṇâ *mûrtir* yasyâs, tâdṛiçîṁ; *daṅshṭraiva* 'âkâra-sâmyâc *candra-kalâ* saiva ca 'âkâra-sâmyâd *aṅkuras*, tad-*antare* tac-chidre *lalaj-jihvâṁ* lolamâna-jihvâṁ.*)*

P. 66.

Z. 4. *(K. udakâhita-hṛidayâ* utkshipta-manaskâ.*)*

Çl. 2. Çraddhâ svaṁ duḥkhaṁ nivedayati: *kâla* iti. *kâlarâtrer* iva *karâlaṁ* bhayâvahaṁ *âsyaṁ* mukhaṁ, tasmin mukhe ye *dantâḥ*, tad-*antar*

gatayâ dantântaḥ pravishṭayâ *mayâ*, he *sakhi*, yâ *tvaṁ* pûrvaṁ *dṛishṭâ*, *saiva tvam atraiva janmani punar dṛishṭâsi*. — *(K. kâlarâtrer* mṛityor yat *karâlaṁ* bhîshaṇam *âsyaṁ*, tadîya-*dantânâm antar* madhye *pravishṭayâ mayâ*, he *sakhi*, *saiva* pûrvaṁ *dṛishṭaiva*, *tvam atraiva janmani punar dṛishṭâsi*, ity arthaḥ.*)*

Çl. 3. *sâ* Bhairavî *çyenavat avapâtaḥ* uparipâta-patanaṁ yatra yasyâṁ kriyâyâṁ yathâ bhavati tathâ, *çyenâvapâtam avapatya* abhipatya asmad-upari patitvâ, *pada-dvaye mâm âdâya* caraṇayor mâṁ dhṛitvâ, *apareṇa* vâmena *kareṇa Dharmam âdâya*, *vegena* çîghraṁ *gaganam utpatitâ* uḍḍîya gatâ. kâ 'iva: *gṛidhrî 'iva*. kîdṛiçî gṛidhrî: *nakhânâm agrâṇi*, teshâṁ *koṭayo* vakra-bhâgâḥ, teshu *sphurat* prakâçamânaṁ *piçitasya* mâṅsasya *piṇḍa-yugaṁ* piṇḍa-dvayaṁ, yasyâḥ. — *(K. çyenavat avapâtam abhipatya* âgatya, *mâm* arthâd ekena kareṇa *'âdâya*, *apareṇa kareṇa Dharmam âdâya*, *sâ ghorâ* Mahâbhairavî *vegena gaganam utpatitâ*; *nakhâgra-koṭau* nakhâgrasyâpy agra-bhâge *sphuratâ piçita-piṇḍena* yutâ *gṛidhrî iva*. *çyenâvapâtam* ity atra tadvad abhipatanena, ity arthaḥ.*)*

P. 67.

Z. 7. *asmadîya ârto yo nâdas*, tasmâd *upajâtâ* yâ *dayâ*, tayâ *ârdrayâ* komalayâ *devyâ*, ity arthaḥ.

Çl. 4. *tayâ* devyâ Vishṇubhaktyâ, *bhruvor bhaṅgaḥ* vakratâ, tayâ *bhî-maḥ* bhayânakaḥ sakrodho vâ, *pari* samantât *pâṭalaḥ* çvetaraktaḥ *dṛishṭi-pâto* yatra yasyâṁ kriyâyâṁ yathâ syât tathâ, *udgâḍho* 'tidṛiḍho yaḥ *kopas*, tena *kuṭilaṁ* yathâ syât tathâ, tena prakâreṇa *vyaloki* avalokitaṁ. tathâ kathaṁ: *yathâ* yena prakâreṇa *sâ* Bhairavî *bhûmau viçesheṇa â* samantât *bhagnaṁ jarjaraṁ* viçîrṇaṁ *çiro-'sthi* çiraḥ-kapâlaṁ yasyâṁ kriyâyâṁ yathâ syât tathâ *papâta*. kâ 'iva: *vajra-pâtena* vidyut-pâtena *hatâ* pâtitâ *çailasya* parvatasya *çilâ 'iva*. — *(K. bhrûbhaṅgena bhîmaḥ paripâṭalaç* ca *dṛishṭi-pâto* yatra tâdṛiçaṁ yathâ syâd, *udgâḍha-kopena kuṭilaṁ* ca yathâ syât tathâ, *madîyârta-nâdopajâtârdrabhâvayâ Vishṇubhaktyâ tathâ* tâdṛiçaṁ *vyaloki*, *ya-thâ sâ* Mahâbhairavî, *vajra-pâta-hatâ çaila*-sambandhi-*çilâ 'iva*, *bhûmau papâta*, *vyâbhugnaṁ jarjarataram asthi* yatra tâdṛiçaṁ yathâ syâd, iti pâta-kriyâ-viçeshaṇaṁ.*)*

Z. 14. *devyâ* Vishṇubhaktyâ *samupajâtaḥ* utpannaḥ *abhiniveçaḥ* abhi-mâno yatra yasyâṁ kriyâyâṁ yathâ syât tathâ *evam uktaṁ*. evaṁ kathaṁ? tatra 'âha: *asya durâtmanaḥ*, ity-âdi. *durâtmanaḥ* pâpishṭhasya *Mahâmoha-hatakasya* Mahâmoha-pretasya. *avajñâya* tiraskṛitya. *unmûlanaṁ* utpâṭanaṁ. *âdishṭâ* 'iti, âjñaptâ, ity arthaḥ. *devyâ* Vishṇubhaktyâ. kiṁ Vivekaṁ prati vaktavyaṁ? ity âha: *kâma-krodhâdînâṁ*, iti. *tato vairâgyaṁ* iti, *tatas* teshu kâma-krodhâdishu jiteshu *vairâgyaṁ*. *ahaṁ ca* Vishṇubhaktiḥ *yathâ-samayaṁ* yathopadishṭa-kâle *prâṇâyâmâdibhiḥ anuprâṇanena yushmat-saṁyaṁ* tattvavi-cârâdi-rûpaṁ *anugrahishyâmi*, ity arthaḥ. *ṛitaṁ* satyaṁ *bharati* bibharti, *sâ ṛitambharâ* prajñâ; Patañjalinâpy uktaṁ: "prajñâ ṛitambharâ," ity-âdi. *ṛitam-*

bharâdayaç ca devyaḥ çânty-âdi-rûpeṇa *kauçalena* samicina-sâdhanena. *bhagavataḥ* paramâtmanaḥ. *anuvidhâsyanti* iti, *anu* ajñâna-janyâvaraṇa-nâçânantaraṁ *vidhâsyanti* karishyanti, iti *vi*-pûrvako *dhâñ* karaṇârthe vartate. *ahaṁ* çraddhâ. — *(K. prâṇâyâmâdy-anuprâṇena* 'iti, prâṇâyâmâdinâm anupreshaṇena, ity arthaḥ. *ṛitambharâdayaç ca* iti, *ṛitaṁ* satyam eva *ṛitambharâs*, tâ âdayo yâsâm, iti vigrahaḥ. *upanishad-devyâ saṅgatasya* iti, tayâ saṅgatasya 'arthâd vivekasya sakâçât, *bhagavataḥ* parama-purushasya, yaḥ *prabodhodayas*, tam *anudhyâsyanti*, ity arthaḥ. tathâ ca 'upanishat-saṅgasya 'anutpannatve 'pi na doshaḥ.*)*

P. 68.

Z. 8. *mahâtmanâṁ hṛidaye vartâmahe*, ity uktaṁ, tad âha:

Çl. 4. *te hi dhyâyanti*, iti. *te* mahâtmanaḥ *sukhini* jîve *mâṁ* maitrîṁ *dhyâyanti* cintayanti; *duḥkhini ca* râga-dveshavati *anukampâṁ* kṛipâṁ *dhyâyanti; puṇya-kriyeshu muditâṁ* santushṭâṁ *dhyâyanti; kumatau* kubuddhau *upekshâṁ* udâsînatâṁ *dhyâyanti*. evaṁ sampâdite teshâṁ kiṁ kâryaṁ siddhaṁ? ata âha: *evaṁ* sati, *ayam antarâtmâ prasâdaṁ* prasannatvam *upayâti*. nanu sva-rasa-nirmalasya kîdṛicî prasannatâ? ity âçaṅkya 'âha: *râga*, iti. *râga-lobha-dveshâdibhir doshaiḥ* akalushaḥ *kalushaḥ* sampâditaḥ tathâ-kṛitaḥ kalushî-kṛitaḥ; âropita-râgâdi-doshaiḥ kâlushyaṁ svabhâvato nirmalaḥ, iti bhâvaḥ. — *(K. catasro bhaginyaç* ca maitrî-muditâ-anukampâ-upekshâ-rûpâḥ. *mahâtmanâṁ hṛidaya*-sthitâ bhavatyaḥ kiṁ kurvanti? ity atra 'âha: *dhyâyanti*, iti. *mâṁ* maitrîṁ *sukhini* jane dṛishṭe *dhyâyanti* anuçîlayanti; mahâtmano 'tra kartâraḥ sukhini jane dṛishṭe tatra mitra-vyavahâram âcaranti, ity arthaḥ. evam uttaraprâye 'pi bodhyaṁ. *muditâṁ* modaṁ. nanu Vishṇubhaktyâ yushmâdṛiçînâm îdṛiçâjñâ tâvat prabodhodayârtham udyuktasya Vivekasya 'ânukûlyârtham ity uktam, tad-ânukûlyaṁ ca îdṛiça-yushmad-anudhyânena kiṁ syâd? ity atra 'âha: *evaṁ prasâdam*, iti. *ayaṁ* utpatsyamâna-prabodho *'ntarâtmâ râga-lobhâdi-kalusho* 'pi *prasâdaṁ* prabodhodayopayuktaṁ prasâdam *upayâti*, ity arthaḥ.*)*

Z. 16. *Râḍhâ* ity *abhidhânaṁ* nâma yasya, tâdṛiço *janapado* deçaḥ. *parisaro* nikaṭa-pradeçaḥ. *mîmâṅsânugatâ* mîmâṅsâ-matânurodhinî *matir* buddhiḥ. *vyâkulena 'antarâtmanâ* upanishado virahâd, iti bhâvaḥ. — *(K. mîmâṅsânugatayâ*, iti, asad-anuvyâvartikayâ mîmâṅsânugatayâ sad-anuvishayayâ, ity arthaḥ. *prâṇa-dhâraṇasya* kiñcit tvaṁ ca mahâmohâdy-abhibhavâd bodhyaṁ.*)*

P. 69.

Z. 7. *vishkambhako* nâma pûrva-kathâ-saṅkshepaḥ. — *(K. praveçaka* iti, çraddhâ-maitrî-dvaya-prayojyatvât.*)*

Z. 8. *râjâ* Vivekaḥ. *pratihârî* dauvârikaḥ.

Çl. 6. ayaṁ janaḥ, *amṛitaṁ* nâsti mṛitaṁ maraṇaṁ yatra tad *amṛitaṁ* brahma, tad eva *samudra-jalaṁ*, tatra *magnaḥ* âpluto *manâg api* svalpam api *na âcâmati* na pibati, na 'anubhavati ity arthaḥ. anya-sâgara-jalâpekshayâ viçesham âha: kîdṛiçe 'mṛita-sâgarâmbhasi: *çânte* nirupadrave, anyat

tu nakra-çiçumârậdy-upadravat. *ananto* niḥsîmo *mahimâ* sâmarthyaṁ yasya tasmin, anyat tu gaṇanîya-sâmarthyaṁ. *nirmalaḥ* dehẹndriyậdi-vishaya-mala-rahitaḥ, *cin*-mâtraḥ jñâna-mâtraḥ *ânandaḥ* sukhaṁ yasmin. *taraṅgâḥ* uccậvaca-vikârâḥ, teshâm *âvaliḥ* paṅktis, tayâ *nirmukte* rahite; anyasya sataraṅgatvât. *niḥsâre* nistattve kâryậkârya-samarthatvât. *mřigatřishṇikâ* marumarîcikâ, tatra kalpitaṁ yad *arṇava-jalaṁ* sâgara-pânîyaṁ, tatra *çrânto mûḍhaḥ* ajñaḥ *pibati, âcâmati, avagâhate, abhiramate, majjati, unmajjati;* mûḍhe mûrkhe sarvam asambhâvitam api sambhâvyate. pânậrthaṁ mřigatřishṇâ-rûpa-saṅsâra-sukha-nipatitaḥ sajjano 'tîva vañcitaḥ, iti bhâvaḥ. — *(K. amřita-sâgarậmbhasy* arthât samasta-bhinnatayâ dhyeya-rûpe brahmaṇi *magno 'pi* tâdřiça-dhyâna-vishayo 'pi ayaṁ mahâjano brahma-svarûpaḥ paramâtmâ *na 'âcâmati*, arthât svâtmakam amřita-sâgara-jalaṁ na 'âcâmati na pibati, tâdřiça-dhyânậdhîna sâkshâtkâra-vishayaṁ na 'âtmânaṁ labhate, ity arthaḥ. kîdřiçe brahma-rûpe amřita-sâgarậmbhasi: *çânte* vishaya-vyâvřitte, sâgarậmbhaḥ-pakshe *çânte* niçcale. *ananta-mahimni* advitîyatvât vyâpake, pakshe mahâ-parimâṇe. *nirmalaṁ cid*-âtma-vishayakaṁ jñânaṁ, tat-svarûp*ậnanda*-rûpe, pakshe *nirmalaṁ cid-ânandaṁ* cita ânando yasmât tâdřiçaṁ ca, 'iti karmadhârayaḥ; tena tâdřiçe nirmale manasa ânanda-janake ca, ity arthaḥ. *taraṅgậvali* abhibhavạikatvena râga-dveshậdi-rûpâ, tan-*nirmukte* svabhâvatas tâdřiçatvât, pakshe tu çântatvenạiva tathâtvaṁ bodhyaṁ. *niḥsâre* iti saṅsârasya jâgrat-svapnatvena 'alîka-rûpe *mřigatřishṇikậrṇava-jale* mřigatřishṇikâyâm avagatậrṇava-jala-prâyậlîke saṅsâre *vimûḍho* mohậbhibhûtaḥ *çrânto* duḥkha-bhâjanaṁ *pibati*, ity-âdi atyantậsakto bhavati, iti sakala-kriyậrthaḥ.)

Z. 15. *abodhaḥ* ajñânaṁ. *mûlaṁ* âdikâraṇaṁ. *tattvậvabodhât* âtma-sâkshâtkârât, yad vâ: mûḍhaḥ mřigatřishṇikâyâm "idaṁ jalaṁ" iti matvâ, manasạiva pânậcâmanậvagâhanậbhiramaṇa-krameṇa majjanonmajjanâny âcarati, iti na 'anupapattir uttarậrdhe; yad vâ: pibati ity-âdau pânậdy-anukûla-yatnas tân ity arthaḥ; jala-bhrântyâ Yudhishṭhirậdhishṭhita-sabhâyâṁ Duryodhanasya pânậvagâhanậdy-abhâve 'pi tad-anukûlo yatno dřishṭaḥ, iti na 'anupapattir uttarậrdhe, ity arthaḥ. — *(K. saṅsâra-cakra-vâhakasya* saṅsâra-cakra-pravartakasya *Mahâmohasya* tattva-jñâna-virodhi-jñânasya *mûlaṁ* pradhâna-kâraṇam *abodhas* tattva-jñâna-virahaḥ, pratiyoginas *tattva-bodhâd eva tasya nivřittir*, ity arthaḥ.)

Çl. 7. pûrva-phakkikâyâm uktaṁ çlokena 'âha: *yataḥ*, *amushya* iti. *amushya* idânîm upalabhyamânasya *saṅsâra-taroḥ* saṅsâra-vřikshasya *abodho* bhâva-rûpậjñânaṁ, tad eva *mûlam* ârambhakaṁ yasya, tâdřiçasya *unmûla-vinâçanâya* saṅvâsanậjñâna-vinâçanâya. *tattvậvabodhât* tattva-sâkshâtkârât *aparo* anyaḥ *abhyupâyaḥ* sâdhana-viçeshaḥ *na* 'eva asti, yato jñânam ajñânasya ghâṭakam ity uktatvât. kiṁ-bhûtât tattva-sâkshâtkârât: *viçvẹçvarasya ârâdhanaṁ* sevanam anâdikaṁ rûpaṁ, tad eva *vîjaṁ* kâraṇaṁ, tasmâj *jâtaḥ*, tasmât. tac ca 'îçvara-nodanậbhivyaktâd dharmâd eva, iti Kaṇâda-muninậpy abhâṇi. — *(K. yata* iti yathâ 'ity arthe bodhyaṁ. *amushya* ity-âdeḥ pûrvọkta-hetv-abhâvât tathâ ca *abodha-mûlasya amushya saṅsâra*-rûpa-*taror*

âmûla-vinâçanâya upâyo viçveçvarârâdhana-rûpa-*vîja-jâta-tattva-prabodhân na aparo* yathâ, tathâ Mahâmoha-nivřitter api tattva-prabodhâd aparo na 'upâyaḥ, ity arthaḥ.)

P. 70.

Z. 3. kâryam uddiçya kâraṇam âha: *prâyaç ca* iti. *tathâ ca devyâ* iti *Vishṇubhaktyâ sandishṭaṁ* âjñaptaṁ. *udyogaḥ* prayatnaḥ. *aham api* Vishṇu-bhaktir api, ity arthaḥ. *tam eva* vastuvicâram eva *nirjayârtham* iti "Kâmasya" iti çeshaḥ, *tâvad* âdau *nirjayârtham âdiçâmi* âjñâpayâmi. yâ *vedavatî*, saiva pratîhârî; veda-vidyâbhimâninî devatâ vedavatî. — (*K. aham api* ahaṁ Vishṇu-bhaktiḥ; Vishṇubhakti-sandeçam anûdya Vivekaḥ svayam âha: *tatra kâmaḥ*, ity-âdi. *vetravatî* dvârapâlikâ strî.)

Z. 16. vicârân nirgato *nirvicâraḥ* vicâra-çûnyaḥ yaḥ *saundaryâbhimânaḥ*, tena *vardhishṇunâ* vřiddhiçîlena *Kâma-hatakena* Kâma-pretena *jagad* viçvaṁ *hataṁ* bhrañçitam, ity arthaḥ. *atha vâ* iti, atikutsite saundarye buddhir Mahâmoha-sâdhyâ, iti tâtparyaṁ. — (*K. nirvicâra-saundarya* 'iti, strîṇâṁ saundaryaṁ vicârato mithyâ, ity arthaḥ.)

Çl. 8. *aho* âçcarye, *mohasya duççeshṭitam* etat. etat kiṁ: *vidvân api* paṇḍito 'pi *pratyakshaṁ açucir* apavitrâ yâ *putrikâ*, tâṁ *dřishṭvâ striyam* iti sambhâvya, *kântâ* ity âdi-viçeshaṇaiḥ *iti prastauti*. iti kiṁ: *kântâ* ity-âdi. *kântâ* manoharâ. *utpala-locanâ* kamala-locanâ. *vipulaḥ* sthûlaḥ *çroṇi-bhâro* nitamba-bhâro yasyâḥ, sâ. *unnamantau* mîlantau *pînau* mâṅsalau *uttuṅgau* uccau *payodharau* stanau yasyâḥ, sâ. *sushṭhu mukhaṁ ambhojam* ivâ yasyâḥ, sâ. *sushṭhu bhruvo* yasyâḥ, sâ. iti na kevalaṁ prastauti, api tu *mâdyati* matto bhavati, *modate* santushyati, *abhiramate* krîḍati. — (*K. pratyakshâçuci-putrikâm* mala-mûtra-kledâdy-açuci-kanyakâ-rûpâṁ *striyaṁ dřishṭvâ, vidvân api* janaḥ *kântâ* ity-âdi buddhyâ *mâdyati* pramatto bhavati, *modate* hřishyate, *abhiramate* krîḍati, *prastauti* praçaṅsati, *aho* idaṁ *kâmasya duççeshṭitaṁ*. *kântâ 'iti* kâmanîyâ 'iti; *nîlotpala*-tulya-*locanâ 'iti; přithu-nitamba-bharâ 'iti; vinodya-přithu-kucâ 'iti; çobhana-mukhâmbojâ 'iti; çobhana-bhrûr iti* buddhvâ pramattatâdi.)

Z. 18. *vastu* svarûpaṁ yathâ 'asti, tathâ *vicârayatâṁ*. *amanda-matînâṁ* tîkshṇa-buddhînâṁ. *piçitaṁ* mâṅsaṁ, tasya *paṅkena* kardamena *avanaddhaḥ* sambaddho yo *asthipañjaraḥ* tan-*mayî* tat-pradhânâ, *svabhâvena durgandhiḥ bîbhatsaḥ* kutsito *veço* yasyâḥ, sâ *nârî 'iti*. *nâsti viratiḥ* vairâgyaṁ. anya-guṇâropât tatra guṇa-buddhir, ity âha: *tad atra*, iti. *atra* nâryâṁ *itara-guṇâdhyâsaḥ* anya-guṇâropaḥ. — (*K. yathâvastu* yathârthaṁ vastu tad *vicârayatâm*. *amanda-matînâm api piçita* 'ity-âdy-ukta-rûpâ *nârî ity* evaṁ buddhvâpi kâma-hata-vaçân *nâsti viratir*, ity arthaḥ. *itara-guṇa* 'iti itarasya hârâder guṇaḥ saundaryâdiḥ.)

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Çl. 9. ârope hetuṁ darçayati: *tathâ hi, muktâ*-iti. *aho* iti mahâ-vinodaḥ, *alpa-matibhiḥ* svalpa-dhîbhiḥ etat *nâryâṁ kalpitaṁ*, iti sambandhaḥ. etat

kiṁ? tad âha: *muktânâṁ hârâ* eva *latâ*. *raṇantyaḥ* çabdaṁ kurvantyaḥ *maṇimayâḥ* ratna-pradhânâḥ *haimâḥ* suvarṇena nirmitâḥ *tulâkoṭayaḥ* caraṇa-bhûshaṇâni. *kuṅkumotpanno râgo* aṅgarâgaḥ. *surabhayaḥ* parimala-bahalâḥ, *pushpair viracitâḥ*, *vicitrâḥ* nânâvarṇâḥ *srajaḥ*. *vâsaḥ* vastraṁ. *citraṁ* nânâvarṇaṁ *dukûlaṁ* paṭṭa-vastraṁ. etâdṛiçaṁ saundaryaṁ nâryâm âropitam, ity arthaḥ. viçeshâdarçinâm ayam âropo, na viçeshaṁ paçyatâm, ity âha: *vâhye* vahiḥ *antaḥ* abhyantare *nirayaṁ paripaçyatâṁ* samantâd avalokayatâṁ purushâṇâṁ *nârî 'iti nâmnâ kṛitaṁ*, ity arthaḥ. — (*K. aho alpa-matibhir nâryâṁ muktâ-hâra-latâdikaṁ* saundarya-hetutayâ *kalpitaṁ*, ity arthaḥ. tatra *haimâ* hema-nirmitâs *tulâkoṭayo* nûpurâḥ. *citra-dukûlaṁ* vâsa âchâdanam, ity arthaḥ. evaṁ hârâdikaṁ *vâhyam antargataṁ* ca mala-mûtrâdikaṁ *paçyatâm* arthân manasi bhâvayatâṁ vidhâtrâ *nâmnâ kṛito nirayo* narakaṁ, ity arthaḥ.)

Z. 7. *anâlambanam eva* nishkâraṇam eva *âvirbhavatâ* prakaṭî-bhavatâ kâma-veça-vaçâd *ativyâkulo* bhavati, ity âha: *ayam eva*, iti. *ayaṁ* kâmavishṭaḥ *evam abhimanyate*. — (*K. anavalambanaṁ* nirvishayaṁ, ity arthaḥ; çarîra-rûpasya vishayasya 'alîkatvâd, iti bhâvaḥ. mâṅsâsthi-piṇḍa-rûpatvena nârya alîkatvaṁ sâdhayituṁ prathamaṁ kâmino nârî-bhramaṁ darçayati: *tathâ hy ayam*, iti. *ayaṁ* kâmî janaḥ.)

Çl. 10. evaṁ kathaṁ? tad âha: *bâlâ*, iti. *iyaṁ bâlâ mâm icchati*. *indu-vadanâ* candra-vadanâ *sânandaṁ* yathâ syât tathâ, *ut* ûrdhvaṁ *vîkshate* avalokayati, ity arthaḥ. *iyaṁ nîlendîvara-locanâ* nîla-kamala-nayanâ *mâṁ*, *pṛithu-kucayor utpîḍanaṁ* unmardanaṁ yasyâṁ kriyâyâṁ yathâ syât tathâ, *pariripsate* âliṅgitum icchati. taṁ tiraskaroti: *are mûḍha*, iti. *are mûḍha paça! kâ tvâm icchati? kâ ca paçyati?* na kâpi, ity arthaḥ. tatra kâraṇam âha: yato *mâṅsâsthibhir nirmitâ nârî na kiñcid veda* ajaḍatvât. tarhi kathaṁ caitanyopalambhaḥ? ity âçaṅkya 'âha: *atra* asyâṁ nâryâṁ *saḥ* prasiddhaḥ *amûrtaḥ* mûrti-rahitaḥ *pumân* sâkshî *paçyati*, *icchati*. icchati paçyati ity atra 'icchâ-darçanayoḥ drashṭṛi-dharmatvât nârî aprayojikâ, iti tâtparyaṁ. — (*K. iyam indu-vadanâ bâlâ* nârî *mâm ichati*, *sânandaṁ vîkshate*, *nîlendîvara-locanâ stanâbhyâṁ mama parîrambham* âliṅganaṁ *vâñchati*, ity ayaṁ kâmî jano manyate, ity arthaḥ. punaḥ kâmi-janaṁ sambodhya 'âha: *are mûḍha!* iti. nanu nâry eva paçyati 'ity atra 'âha: *mâṅsâsthibhir*, iti. *mâṅsâsthi*-piṇḍa-rûpâ *nârî kiñcid atra na veda* na jânâti acetanatvât, yas tu cetanaḥ *pumân paçyati*, *so 'mûrto* darçanâliṅganâdy-avishayaḥ, ity arthaḥ. *tishṭhaty amûrtaḥ*, ity api pâṭhaḥ.)

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Z. 6. *sampravṛittaḥ* upakrântaḥ *prativîratayâ* pratispardhi-vîratayâ *nirûpitaḥ* manasy ânîtaḥ.

Z. 11. *âḥ* ity âçcarye. *pañca-çaraḥ* iti vîpsâ upahâsârthaṁ, *pañca 'eva çarâḥ* bâṇâḥ yasya, *kusumaṁ dhanur* yasya, "etâdṛiçasyâpi jaye kayâ çastra-vidyayâ?" iti praçne âçcaryam, iti bhâvaḥ.

Çl. 11. kâma-vijayopâyam âha: *dṛiḍhataram*, iti. *kâmam* aham *unmûlayishyâmi* mûla-çûnyaṁ karishyâmi, iti yojanâ. kiṁ kṛitvâ: *dvâraṁ* jivasya vishayânudhyâna-mârgaṁ, jivo mṛigayaty anena mârga iva mârgas, taṁ mârgam antaḥkaraṇaṁ, *ârât* vishayânudhyânât pûrvaṁ *dṛiḍhataraṁ kathaṅcit* kenâpi vihita-mârgeṇa *apidhâya* nirudhya. punaḥ kiṁ kṛitvâ ca: paraṁ *yoshitâṁ* strîṇâṁ *smaraṇam* eva *viparivṛittiḥ* svabhâva-parivṛittiḥ, tasyâṁ satyâṁ vâ; *darçane* indriya-janya-jñâne sati vâ; *pariṇatau* pariṇâme *virasatvaṁ vâ*, *dehasya* çarîrasya *bîbhatsatâṁ* kutsitatâṁ *vâ pratimuhuḥ* pratikshaṇam *anucintya* anudhyâya; evaṁ kâma-jayaḥ sukaraḥ, ity arthaḥ. — *(K. yoshitâṁ kathaṅcit smaraṇa-viparivṛittau* smaraṇasya nishpattau satyâṁ, *darçane* vâ sati, *dvâram* indriya-rûpaṁ dvâram *ârâd* eva 'avyavahita-kâla eva *apidhâya* âchâdya, *pratimuhur* vâraṁ suratasya *pariṇati-virasatvaṁ*, mala-mûtrâdimayatva-rûpa-*deha-bîbhatsatâṁ vâ anucintya*, *kâmam unmûlayishyâmi*, ity arthaḥ.*)*

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Çl. 12. kâma-jayopâyam ântaram uktvâ, vâhyam âha: *api ca*, *vipula* iti. *yadi* idaṁ sarvaṁ yadi vartate, tadâ *nâryaḥ kva? kva ca* tad-adhîno *Manmathaḥ* Kandarpaḥ? idaṁ kiṁ? tad âha: *vipula* ity-âdi. *vipula-pulinâḥ vipulâni* praçastâni *pulinâni* tîrâṇi yâsâṁ, tâḥ *kallolinyo* nadyaḥ. *nitântaṁ* atiçayena *patantyo jharyaḥ* nirjharâḥ, tâbhiḥ *masṛiṇitâḥ* cakvâṇâḥ *çilâḥ* yeshâṁ, te ca te *çailâç* ca. *sândrâḥ* niviḍâḥ *drumâḥ* taravo yâsu, tâdṛiçyo *vanarâjayaḥ* tapobhûmayaḥ, etâsu upaviçya. *vaiyâsikyo* Vyâsa-praṇîtâḥ *çama-giraḥ* çânti-pradîpâdikâ vâcaḥ, *budhaiḥ* jñâtṛibhiḥ, jñâtṛi-vâṅmarâ *budhâḥ*, taiḥ *samâgamaḥ* saṅgatiç *ca;* etad dvayam api yadi prabhavati, ity arthaḥ. kîdṛiçyo nâryaḥ: *piçita-vasâmayyaḥ* mâṅsa-vasâ-pradhânâḥ. — *(K. yady* ete santi, tadâ *piçita-vasâmayyo nâryaḥ kva? manmatho vâ kva?* nârî-sattve 'pi manmathodayo nâsti, ity arthaḥ. kasmin kasmin sati manmathodayo nâsti, ity âha: *vipula* iti. *vṛihat-pulinâḥ kallolinyo* nadyo *yadi* santi, tathâ tat-pulina eva tapasy ataḥ kva Manmathaḥ? ity arthaḥ. evam anyâny api upasthânâni. çânti-hetu-vâkyaṁ ca 'âha: *nitânta* 'iti, *çailâ yadi* santi, kîdṛiçâḥ: *nitânta-patan-nirjhara-pravâhâ*, ata eva *masṛiṇita-çilâḥ* jala-snigdhî-kṛita-çilâḥ; *niviḍa-drumâ vanarâjayaç* ca, *vaiyâsikyo* Vyâsoktâḥ *çama-giraç ca yadi* santi, ity arthaḥ. *budhaiḥ* sâtvika-paṇḍitaiç *ca* saha *yadi samâgamas* tishṭhati, ity arthaḥ.*)*

Z. 6. *bhaṅgaṁ* parâjayaṁ.

Çl. 13. pradhânâbhâve sahâya-vaiphalyaṁ darçayati: *candra*, iti. *indu-dhâmnâ* candra-kântyâ *dhavalâ* râtrayaḥ. *guñjanti* çabdâyamânâ yâ *dvirephâvali* shaṭpada-paṅktiḥ, tasyâ *jhaṅkâreṇa* çabdena *mukharâḥ* saçabdâḥ *vilâsa-vipinasya* krîḍopavanasya *upântâḥ* prânta-pradeçâḥ *vasantodayâḥ* vasanta-prâdurbhâvâḥ. *mandra-dhvânâḥ* gambhîra-çabdâḥ ye *ghanâḥ* meghâḥ, teshâm *udayo* yeshu, tâdṛiçâḥ *divasâḥ* varshâ-kâlîna-divasâḥ, ity arthaḥ. *mandâḥ kadamba*-sambandhino *anilâḥ* vâyavaḥ. *çṛiṅgâra-pramukhâḥ çṛiṅgâraḥ*

pramukho mukhyo yeshâṁ, te âsana-pâna-bhojanâdâyaḥ *kâmasya suhṛidaḥ* sahâyâḥ, *nâryâṁ jitâyâṁ*, sarve *jitâḥ*. — (*K. nâryâṁ jitâyâṁ* candrâdayaḥ kâmasya sahâyâ jitâḥ, ity arthaḥ. tân âha: *candra* ity-âdi. *indu-dhâmnâ* candra-jyotsnayâ *dhavalâ* râtryo. *dvirephâvalînâṁ jhaṅkâreṇa unmukharâ vilâsa-vipinasya upântâḥ*, tathâ *vasantasya 'udayâḥ*, tathâ *mandro* gabhîro *dhvânaḥ* çabdo yeshâṁ, tâdṛiçânâṁ *ghanânâm udayo* yeshu, tâdṛiçâ *divasâ* vârshika-dinâni, ity arthaḥ. *kadamba*-pushpa-saṁbandhino *'nilâḥ*, tathâ *çṛiṅgâra-rasa-pradhânâḥ kâmasya suhṛido* nârîṇâṁ helâ-lîlâdayo, hârâ, anye vâ çûnya-vâsagṛihâdayaḥ, ity arthaḥ.)

Çl. 14. *so 'haṁ* prathamaṁ pratijñâta-kâma-jayaḥ *prakîrṇair* vistṛitair aneka-rûpaiḥ *paritaḥ* samantataḥ *çarair iva vicâraiḥ pareshâṁ* mohâjñapta-mithyâdṛishṭi-praṇîta-çâstrânurodhena pravṛittânâṁ çatrûṇâṁ *balaṁ* sainyam *unmathya* nirâkṛitya, *kâmam* abhilâshaṁ *nihanmi* niçcayena nâçayâmi. tatra dṛishṭântaḥ: *yathâ gâṇḍîva-dhanvâ* Arjunaḥ *çaraiḥ Kurûṇâṁ sainyam unmathya* vidrâvya, *Sindhu-râjaṁ* Jayadratham *iva* jaghnivân, tathâ, ity arthaḥ. — (*K. so 'haṁ* vastuvicâraḥ paritaḥ *prakîrṇair vicârair* nârî-deha-bîbhatsatâ-pradarçana-rûpaiḥ *pareshâṁ sainyam unmathya, kâmaṁ nihanmi*. tatra 'anekeva-çabdair dṛishṭântam âha: *çarair iva*, ity-âdi, *aham* ity atra *Gâṇḍîvadhanvâ* Arjuna *iva*, iti dṛishṭântaḥ; evaṁ *kâmam* ity atra *Sindhu-râjaṁ* Jayadratham *iva*, iti; *pareshâṁ* ity atra *Kurûṇâm iva*, iti; *vicârair* ity atra *çarair iva*, iti. *çaraiḥ Kurûṇâṁ sainyam unmathya, Gâṇḍîvadhanvâ Sindhurâjaṁ yathâ nijaghâna, tathâ vicâraiḥ pareshâṁ sainyam unmathya, Kâmaṁ nihanmi*, ity arthaḥ.)

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Çl. 15. *dhîrâḥ* vivekinaḥ *parasya* anyasya *parivâda-giraḥ* nindâ-vacanâni *sahante*, ity anvayaḥ. kîdṛiçâḥ dhîrâḥ: *niḥkampo* niçcalaç ca 'asau *payodhiç* ca, tad-vat *gabhîrâḥ* anavagâhanîya-manasaḥ, etâdṛiçâ *vîrâ* iva vîrâḥ. kîdṛiçasya parasya: *krodha*-rûpo yo *andhakâraḥ*, tena *vikaṭâ* uccâvacâ yâ *bhrukuṭî* krodhâhita-bhrû-ceshṭâ, saiva *taraṅgaḥ*, tena *bhîmasya* bhayânakasya. punaḥ kîdṛiçasya parasya: sandhyâyâṁ bhavâḥ *sândhyâḥ* ye *kiraṇâḥ* sûrya-raçmayaḥ, tad-vad *aruṇâ* raktâ *raudrâ* bhayâvahâ *dṛishṭir* yasya, tâdṛiçasya, ity arthaḥ. — (*K. dhîrâ* janâḥ *parasya parivâda-giraḥ* para-kartṛika-parivâda-giro nindâ-vâkyâni *sahante*. parasya kîdṛiçasya: *krodha*-rûpândhakâreṇa yo *vikaṭo bhru-kuṭa-taraṅgas*, tena *bhîmasya*. tathâ *sândhya-kiraṇavad aruṇâ ghorâ* bhîshaṇâ *dṛishṭir* yasya, iti. dhîrâḥ kîdṛiçâḥ: *nishkampâ nirmalâ gabhîrâḥ payodhaya* iva, *dhîrâ* nirvikârâḥ.

Z. 8. *saçlâghaṁ* praçaṅsâ-sahitaṁ.

Çl. 16. *vâcâṁ klamo* 'vasâdo *na*. *çirasaḥ çûlaṁ na* pîḍâ na. *cittasya* manasaḥ *tâpaḥ* santâpo *na*. *tanoḥ* çarîrasya *vimardaḥ* parasya râgân *na* saṅgharshaḥ na. *hiṅsâdi*-prâṇi-mâraṇâdir *anartha-yogo na* anartha-prâptir *api* na. ato *aham eva ekâ krodha-jaye çlâghyâ* praçaṅsyâ. — (*K. paraṁ* kevalaṁ *krodha-jaye 'ham ekâ çlâghyâ* praçastâdhikâriṇî, yataḥ parasya krodhe sati

mad-adhishṭhitânâṁ maunâvalambanân *na vâcâṁ* sakâçât *klamaḥ*, *çirasaḥ çûlaṁ* vyathâ ca *na*, nindâ-vâkya-çravaṇena *na citta-tâpo* 'pi, dantapîḍana-hastapîḍanâdis *tanor vimardaç* ca *na*, para-*hiṅsâdir anartha-yogaç* ca *na*; *âdi*-padâd dveshâdi-parigrahaḥ; pâpa-janakatvâd anarthatâ.*)*

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Z. 2. *paryâptâ* samarthâ. *tanau* çarîre *carati*, iti *tanucaraḥ* çarîrântar-vartî, sa tu svalpa-prayatna-sâdhyaḥ, ity arthaḥ.

Çl. 17. ahaṁ *taṁ pâpa-kâriṇaṁ krodhaṁ viçesheṇa nipâtayâmi*. kîdṛiçaṁ krodhaṁ: *svâdhyayâç* ca vedâdhyâyanaṁ *deva-yajñaḥ pitṛi-yajñaç* ca deva-pitṛi-yajñaḥ jyotishṭoma-çrâddhâdiḥ, *tapaṅsi* ca câudrâyaṇâdîni, *kriyâḥ* nitya-naimittikâḥ, tâsâm *akâraṇa-bâdhitâraṁ kâraṇaṁ* prayojanaṁ *vinâ bâdhitâraṁ* vighaṭitâraṁ vinâçitâraṁ. punaḥ kîdṛiçaṁ: *dṛishṭibhiḥ* dṛishṭi-vyâpâraiḥ *sphuliṅgam iva* agni-kaṇam iva *vamantaṁ*. kâ kam iva: *Kâtyâyanî* Durgâ *Mahisham iva* Mahishâsuram iva. kîdṛiçaṁ Mahishaṁ: *pâpa-kâriṇaṁ*. punaḥ kîdṛiçaṁ: *svâdhyâya-deva-pitṛi-yajña-kriyâṇâm akâraṇa-bâdhitâraṁ*, tulyo 'rthaḥ. kathaṁ-bhûtam iva: *dṛishṭibhiḥ sphuliṅgam iva krodhaṁ vamantam*, ity api yojanâ susâdhyâ. — *(K. taṁ pâpa-kâriṇaṁ krodham ahaṁ*, *Kâtyâyanî* Pârvatî *Mahisham* asuram *iva*, *vinipâtayâmi*. kîdṛiçaṁ: *svâdhyâyasya*, *deva-pitṛi-yajñasya*, *tapaḥ-kṛiyâyâç* ca *akâraṇa-bâdhitâraṁ*, krodhena svîye, tat-sakala-tyâgât parakîye tat-sakala-vighâtâc ca. *dṛishṭibhiḥ sphuliṅgami va krodham udvamantaṁ* prakâçayantaṁ, krodhasya purushatvena 'âropât krodhas tad-dharma uktaḥ.*)*

Çl. 18. *iti* anena prakâreṇa *dayaiva rasaḥ* santoshaḥ; "*raso* jalaṁ, *raso* harsho, *rasaḥ* çṛiṅgâra ity api" ity abhidhânât; tena *ârdraṁ mano* yeshâṁ, te dayâ-rasârdra-manasas, teshâṁ purushâṇâṁ *krodhasya udayaḥ* utpattiḥ *kutra?* na kutrâpi, ity arthaḥ. *iti*, iti kiṁ: *asya ajitâtmanaḥ* na jitaḥ âtmâ mano yena, tasya *jantoḥ* prâṇinaḥ *daivâd* adṛishṭa-vaçât *durvârâḥ* duḥkhena vâryante durvârâḥ, ata eva *mahati vipad* vipattiḥ *upetâ prâptâ*, iti. upayântaram âha: *kruddhe* utpanna-krodhe jane *smeraṁ* hâsyaṁ, tad-yuktaṁ *mukhaṁ*, tena *avadhâraṇaṁ* sukha-buddhyâ nirûpaṇaṁ; "dhanyo 'haṁ yan mayy asau kupyati", iti. *atha âvishte* krodhâveçe *atiprasâda-kramaḥ*; "kshamyatâṁ, mahâ-prasâdaḥ", ity-âdi. *vyâkroçe* gâli-pradânâdau *kuçaloktiḥ* âçîr-vâdaḥ; "ayam eva sâdhuḥ, vayam îdṛiçâ eva", ity-âdi. *tâḍane âtmano duritasya ucchedena* nâçena *utsavaḥ* santoshaḥ. deva, lobha-hiṅsâdayaḥ krodha-mûlâ eva, iti bhâvaḥ. — *(K.* parasmin *kruddhe* sati mad-adhishṭhitasya *smera-mukhaṁ* yathâ syât tathâ *avadhîraṇam; atha* smera-mukha-pradarça-nât parasmin krodha eva *âvishṭe* sati *prasâda-kramo; vyâkroçe* nindoktau pareṇa kṛitâyâṁ satyâṁ, tasyaiva *kuçala*-praçna-rûpâ *kuçaloktiḥ;* pareṇa svasmiṅs *tâḍite* sati, *âtma-durita-chedotsavo* bhogena durita-nâçât. *ajitâtmano 'sya jantor mahati vipat* krodhena para-tâḍana-rûpâ *daivâd upetâ*, tasmâd *dhig*, iti nindâ-vâkyaṁ. evaṁ *dayâ-rasârdra-manasaḥ* kshântasya purushasya

thâne *kutaḥ krodhasya 'udayo*, mad-adhishṭhitena 'evaṁ kṛite taṁ prati krodho na 'udayati, ity arthaḥ.)

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Z. 4. *sânukroçaṁ* sadayaṁ. — *(K. sânukroçam* iti, anukroço nindâ, sâ ca 'arthishu, tat-sahitaṁ yathâ syât tathâ vadati, ity arthaḥ.*)*

Çl. 19. *vanaṁ vanaṁ prati* iti *prativanaṁ*, *kshitau ruhanti* te *kshiti-ruhâḥ* vṛikshâḥ, teshâṁ *phalaṁ*, jâtâv ekavacanaṁ, bilva-vadarâdi, *akhedaṁ* yathâ syât tathâ sukhena *svechâ-labhyaṁ* ichâ-mâtra-prâpyam, ity arthaḥ. *sthâne sthâne* sthale sthale *çiçiraṁ* çitalaṁ *madhuraṁ* mishṭaṁ, *puṇyâḥ* Gaṅgâ-Yamunâdayaḥ *sarito* nadyaḥ, tâsâṁ *payaḥ* pânîyaṁ svechâ-labhyam, iti yojanîyaṁ. *mṛiduḥ* komalaḥ *sparço* yasyâḥ sâ, etâdṛiçî *sulalitâḥ* sundarâç ca tâḥ *latâç* ca, tâsâṁ *pallavâḥ* tat-pracurâ *pallavamayî çayyâ* svechâ-labhyâ; artha-vaçâd vibhakti-vinyâsaḥ. evaṁ yady api padârtha-prâpti-saukhaṁ *sahante* anubhavanti, *tad api* tathâpi *kṛipaṇâḥ* dînâḥ *dhaninâṁ dvâri santâpaṁ* duḥ-vate Çuka âviç cakâra: "cîrâṇi kim pathi na santi" ity evam-âdi. — *(K. prativanaṁ* vane vane *kshitiruhâṁ phalaṁ svechâ-labhyaṁ*, tathâ ca tenaiva kshun-nivṛittiḥ; tathâ *sthâne sthâne puṇya-saritâṁ* anishiddha-jala-pâna-sari-tâṁ *çiçiraṁ madhuraṁ* ca *payaḥ svechâ-labhyaṁ* ity anushaṅgaḥ, tathâ ca tenaiva tṛiṇ-nivṛittiḥ; tathâ *sulalita-latâ-pallavamayî çayyâ*, arthât *sthâne svechhâ-labhyâ*, tathâ ca tayaiva sushupty-upapattiḥ. *tad api* tathâpi *dhaninâṁ dvâri kṛipaṇâ* dhana-lipsayâ kâtarâ janâs tad-avajñâdhînaṁ *santâ-paṁ sahante*, ity arthaḥ.*)*

Z. 9. punar api labdhaṁ tiras karoti: *are mûrkha*, iti. *bhavato* lobhâ-saktasya.

Çl. 20. he *paço* viveka-vidhura! *tava kati* kiyat-saṅkhyakâḥ *samâram-bhâḥ* upakramâḥ *kati-vârân na bhagnâḥ* na nashṭâḥ, api tu bhagnâ eva. paçutvam eva viçadayati. kîdṛiçasya tava: *asmin tuche* atikshudre *draviṇa-*rûpaṁ dhana-rûpaṁ yan *mṛigatṛishṇâ* marumarîcikâ, tad eva *arṇava-jalaṁ* sâgara-jalaṁ tasmin, tâdṛiçe saṅvâda-leça-çûnye 'pi jale *pipâsoḥ* pâtum ichoḥ. kiṁ ca: he *mûḍha! tathâpi* samârambha-nâçe 'pi *te* tava *pratyâçâ* pracureçhâ adyâpi *na viramati* na 'uparamate. evaṁ vimarshe kriyamâṇe, iti pratibhâti, ity âha: *yac-ceto* antaḥkaraṇam adyâpi *çatadhâ vidîrṇaṁ na* sphuṭitaṁ na, tac-cetaḥ *niyataṁ* niçcayena *açanigrâvabhiḥ* vajropalaiḥ *gha-ṭitaṁ* nirmitam, ity arthaḥ. — *(K. are mûrkha!* iti sukha-virodhi-dharma-lubdha-purushasya sambodhanaṁ. he *paço! draviṇaṁ* dhanaṁ, tad eva 'asâ-ratvân *mṛigatṛishṇâ*, tad-rûpe *'rṇava-jale tuche* 'nupâdeye *pipâsos tava kati kati vârân* dhana-prâpti-*samârambhâ na bhagnâ*, api tu bhagnâ eva; *tathâpi te pratyâçâ na viramati*. ato he *mûḍha! tava ceto* yat *çatadhâ na dîrṇaṁ*, tan *niyatam açani-grâvobhaya-ghaṭitaṁ*. *açanir* vajraṁ, *grâvâ*, çilâ.*)*

Z. 15. *camatkâraṁ* âçcaryaṁ.

Çl. 21. *mugdhaḥ* san *anâratam* nirantaraṁ sarva-daiva-*labhyaṁ* labdhuṁ çakyaṁ yat, tat *labdhaṁ* prâptaṁ. *idaṁ ca adhikaṁ labhyaṁ* labdhuṁ çakyaṁ. *tasmâd* eva *mûla*-dhanât *labhyaṁ* prâptavyaṁ vṙiddhi-rûpaṁ. *tato* vṙiddhi-rûpa-dhanât *aparaṁ* kalâvṙiddhyâkhyaṁ *labdhaṁ* prâptam, *iti ca* evaṁ prakâreṇa *dhyâyasi dhanaṁ dhanam*, iti. param tu tvam *etan na vetsi*, yad *bhavantam* eva *'iyaṁ âçâ-piçâcî balât* haṭhât *sarva-grâsaṁ* yathâ syât tathâ *acirât* jhaṭity eva *grasishyati* gilishyati, iti. kîdṙiçaṁ bhavantaṁ: *mahâ-lobha* eva *andhakâraḥ*, tena *âvṙitaṁ* vyâptam, ity arthaḥ. — *(K.* idam api labdhaṁ purushaṁ sambodhyaiva, iti, *aho* tvam *anâratam labdhaṁ*, lapsyamânaṁ, labdhum âkâṅkshitam aparyâptaṁ *dhanam* eva *dhyâyasi*; *alabhyaṁ dhanam* iti nârtha *od*-antâd *aho*-çabdât paraṁ sandhy-abhâvât. dhyâna-kâram âha: *etad*, iti. *etal labdham*, *idam adhikaṁ labhyam* iti, atas tan-*mûlena labhyaṁ* labdhum ucitaṁ, paraṁ *labhyaṁ* lapsyate, ity arthaḥ. iti dhyâyasi, ity arthaḥ. *etat punar na vetsi âçâ-piçâcî* iyaṁ *mahâmohândhakârâvṙitaṁ bhavantaṁ balâd* acirât *sarva-grâsaṁ* sarvâvayava-grâsenaiva *grasishyati*, na tu kiñcid-avayava-grâsena, iti arthaḥ.)

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Çl. 22. dhanârjanam atikleça-sâdhyam, ity upapâdya, tad-vakshaṇam api atîva duḥkaram, ity âha: *api ca dhanaṁ. katham api* mahatâ kashṭena *tâvat* prathamataḥ *dhanaṁ labdhaṁ* prâptaṁ, *tathâpi asya dhanasya viçesheṇa nâçe* yugapat kshaye *sati*, *nâce vâ* krameṇa apagame *sati*, *ubhayathâpi niyataṁ* niyamena tava *viyogaḥ* virahaḥ *asti*. tataḥ kiṁ? tatra *'âha*: etat *kathaya*. etat kiṁ: *kimu* iti praçne, *anutpâdaḥ çreyân* anutpattiḥ çreyaskarî, *atha* athavâ *vilayo* vinâçaḥ *pathyaḥ* çreyaskaraḥ, etat *kathaya* brûhi. vicâre tv evam asti, ity âha: *labdhasya* prâptasya *vinâçaḥ vyathayati tarâm* atiçayena pîḍayati, ity arthaḥ; *na tv anudayaḥ* na tv anutpâdaḥ; utpatty-abhâve lokasya na tathâ pîḍâ, ity arthaḥ. — *(K. katham api* prakâreṇa *dhanaṁ tâvad* yadi *labdhaṁ*, *tathâpy asya* dhanasya *vilayo* nâças, tathâ *ca* dhanasya *vinâçe* dhvaṅse, *nâçe* 'nutpâde *vâ sati*, dhanena saha *tava ubhayathâ viyogaḥ*; yad vâ: *tava nâçe vâ sati*, ity arthaḥ. *viyogo 'pi*, ity *api*-çabdasya *tathâpi*, ity evam anvayaḥ. ubhayos tvaṁ *kathaya*, *kiṁ* dhanasya *anutpâdaḥ çreyân*, *atha vâ vilayo* vinâçaḥ *pathyaḥ*. *atha* ity atra vâ-kâraḥ pûrâṇîyaḥ. koṭi-dvayasya bhadrâbhadratvaṁ svayam eva darçayati: *vinâça* iti. *labdhasya* dhanasya *vinâço vyathayati tarâm*, *na tv anudayo vyathayati tarâm*, ity arthaḥ.)

Çl. 23. dhanâd viraktasya kathaṁ sukham? ity âçaṅkya *'âha*: *kiṁ ca*, *mṙityur*, iti. *mṙityuḥ çaçvat* nirantaraṁ *mûrdhni* mastake çirasy eva sthitvâ, *mâdyati* hṙishyati. *ghorâ* bhayâvahâ *jarâ* vârdhakaṁ, tad-*rûpiṇî uragî* sarpiṇî *eshâ* atiprasiddhâ *tvâṁ grasate* gilati. na kevalaṁ tvâm eva grasate, api tu *parigrahâḥ* strî-putrâdayas, *tanmayaiḥ gṙidhraiḥ* mâṅsa-bhakshakaiḥ pakshibhir *jagad* viçvaṁ *grasyate*. evaṁ sati, kim vidheyaṁ? tatra *'âha*: *bodha-jalair* jñâna-jalaiḥ *abodhena* ajñânena *bahulaṁ* bahu *tat*

pûrvoktaṁ *lobhena janyaṁ rajaḥ dhûtvâ* prakshâlya, *santosha* eva *amṛita-sâgarâmbhaḥ*, tatra *manâk* kshaṇa-mâtraṁ *magnaḥ* âplutaḥ, *sukham* askhalitaṁ *jivati* tishṭhati, ity arthaḥ. — *(K.* iyam api saṅsâra-sukha-lubdha-janaṁ praty uktiḥ. *çaçvat* vâraṁ vâraṁ *mûrdhni mṛityur mâdyati* madena nṛityati, ity arthaḥ, tathâ ca tava maraṇam âsannam, lobhena kiṁ kiṁ karishyasi? ity arthaḥ. maraṇa-sâmagrîṁ darçayati: *uragî*, iti. *jarâ*-rûpiṇî *ghorâ 'eshâ uragî tvâṁ grasate*, tathâ saṅsâra-*parigrahamayair gṛidhrair jagad* eva *grasyate;* saṅsâra-parigrahasya lobha-mûlakatvena 'idam api lubdhânâm anishṭa-pradarçanaṁ; tarhi mayâ kiṁ kartavyam? ity âha: *dhautvâ* 'iti. *tat* tasmât saṅsâra-vâsanâ-rûpaṁ *lobha-janyaṁ rajo* dhûliṁ *abodhâd* ajñânâd *bahulam* anekaṁ *bodha*-rûpair *jalair dhautvâ* prakshâlya, *santosha*-rûpe *amṛita-sâgara-jale bhṛiçaṁ magnaç ciraṁ sthâsyasi* ciraṁ jîvî bhavishyasi, ity arthaḥ. yad vâ: *santosha* ity-âdau *ciraṁ magnaḥ sthâsyasi*, na tu dhana-viyoga-duḥkham anubhavishyasi, ity arthaḥ.*)*

Z. 15. *sva-sannidhau* sva-samîpe; anena vastuvicâra-kshamayor ântaraṅgaḥ santoshaḥ, iti dhvanitaṁ.

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Çl. 24. râjño nikaṭe sva-sâmarthyaṁ darçayati: *so 'ham, nânâ* iti. *so 'haṁ* vikhyâta-vibhavaḥ santoshaḥ *tarasâ* balena *prasahya* parâbhûya *nirjitya* jitvâ *avaçyaṁ* vyâpâra-çûnyaṁ vikalaṁ *lobhaṁ pinashmi* sañcûrṇayâmi. kaḥ kam iva: *Dâçarathiḥ* çri-Janaki-patiḥ *balena paribhûya jitvâ avaçaṁ raksho-'dhinâthaṁ* Râvaṇam *iva*. kîdṛiçaṁ lobhaṁ Râvaṇaṁ ca: lobha-pakshe, *nânâ* bahûni *mukhâni* dvârâṇi yasya, taṁ; Râvaṇa-pakshe: *nânâ* anekâni *mukhâni* yasya, taṁ, daça-vadanatvât. *trayâṇâṁ jagatâṁ vijayinaṁ* jaya-çîlaṁ paksha-dvaye 'pi tulyaṁ spashṭaṁ ca. punaḥ kîdṛiçaṁ: *devâç* ca *dvijâtayaç* ca brâhmaṇâḥ, teshâṁ *badho* mâraṇaṁ *bandhanaṁ* ca, tena *labdhâ vṛiddhir* yena saḥ, taṁ. anyâya-labdha-dhanasya yâdṛiçî gatiḥ, tâdṛiçî lobhasyâpi, iti bhâvaḥ. — *(K. idânîṁ so 'haṁ prasahya* balâtkâreṇa *lobham avaçaṁ* svâyattaṁ *nirjitya tarasâ* vegena *hinasmi* nâçayâmi, ity arthaḥ. *raksho-'dhinâthaṁ* Râvaṇaṁ *Dâçarathî* Râma *iva*. lobha-Ravaṇayor dvayor api viçeshaṇâny âha: *nânâmukham*, iti. *nânâ*-vishayeshu *mukhaṁ* sâmmukhyaṁ pravṛittir yasya, tâdṛiçaṁ *lobhaṁ*, *Râvaṇam* tu daça-mukhaṁ. *trayâṇâṁ jagatâṁ vijayinaṁ* lobhasya jagat-trayâkramât, Râvaṇasya ca jagat-traya-parâbhava-kâraṇât. *deva* 'iti *labdha-vṛittiṁ* labdha-vyavasâyaṁ, lobhasya devâdînâṁ hiṅsayâ svâbhishṭotpâdanât, Râvaṇasya tu sva-prasiddham eva tat.*)*

Z. 7. *sambhṛitâni* susiddhâni *vijayârthaṁ prayâṇâya maṅgalâni* kanyâ-darça-dadhy-âdîni. *pratyâsannaḥ* nikaṭa-vartî, *mauhûrtikâveditaḥ* jyotirvidâ 'âdishṭaḥ *prasthâna-samayaḥ* vijaya-yâtrâ-samayaḥ. — *(K. mauhûrtiko* muhûrta-nirṇaya-kartâ gaṇakaḥ.*)*

Çl. 25. *karîndrâḥ* hastîndrâḥ *sajjyantâṁ* sapalyâṇâḥ kriyantâm. kîdṛiçâḥ karîndrâḥ: *kumbha-bhitteḥ* gaṇḍasthala-phalakât *cyutâ* sṛitâ ca 'asau *mada-*

madirâ mada-dravaç ca, tena *mattâḥ bhṛiṅgâḥ* yeshu te. *turaṅgâḥ* açvâḥ *syandaneshu* ratheshu *yujyantâṁ* badhyantâṁ; kîdṛiçâḥ turaṅgâḥ: *prasabham* atiçayena *jitaḥ maruto* vâyoḥ *caṇḍaḥ* atiçayitaḥ *vego* yais, te. *pâdâtâḥ* pattayaḥ *sañcarantu* agre gachantu; kîdṛiçâḥ pâdâtâḥ: *kakubhâṁ* diçâṁ *antarâle* madhye *kuntaiḥ* prâsaiḥ âyudha-viçeshaiḥ *nilotpalânâṁ vanam iva sṛijantaḥ* kurvantaḥ. *açvavârâḥ* açva-sâdhinaḥ *prasabham* atiçayena *sañcarantu* gachantu; kîdṛiçâḥ açvavârâḥ: *asibhiḥ* khaḍgaiḥ *lasantaḥ* çobhantaḥ *pâṇayo* hastâḥ yeshâṁ, te. — *(K. kumbha*-rûpa-*bhittitaç cyutâyâ mada-madirâyâ* âmodena *mattâ-bhṛiṅgâ* yebhyas, tâdṛiçâḥ *karîndrâḥ sajjâḥ kriyantâṁ*. *prasabhena* bâlâtkâreṇa *jito marud* yais, tâdṛiçâç *caṇḍa vegâs turaṅgâḥ syandaneshu yojyantâṁ*. *kakubhâṁ* diçâm *antarâle* madhye *nilotpalânâṁ vanam iva kuntair* astra-viçeshaiḥ *sṛijantaḥ pâdâtâḥ* padâtayaḥ *prathamaṁ sañcarantu*. *atha* anantaram *asi-latâ-pâṇayo açvavâhâḥ sañcarantu*, ity arthaḥ.*)*

Z. 17. *pâripârçvikaṁ* pârçva-caraṁ sevakaṁ. *sâṅgrâmikam* saṅgrâme yogyaṁ. — *(K. pâripârçvikaṁ* svânucaraṁ.*)*

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Çl. 26. *ete vâhâḥ* açvâḥ *gagana-sîmni* antarikshe *rathaṁ vahanti* nayanti. kîdṛiçâḥ vâhâḥ: *uddhûtaṁ* uccalitaṁ yat *pâṅçu-paṭalaṁ* dhûlî-samûhas, tena *anumitaḥ* jñâto yaḥ *prabandho* gati-santânaḥ, tena *dhâvatâ khurâgra-cayena* khurâgrabhâgena *cumbitaḥ* îshat spṛishṭaḥ *bhûmi-bhâgo* yais, te. kîdṛiçaṁ rathaṁ: *nirmathyamâno* yo *jaladhiḥ* samudras, tasya yo *dhvaniḥ*, tadvad *ghoro* bhayâvaho *ghoshaḥ* çabdo yasya, taṁ. — *(K. uddhûtena pâṅçu-paṭalena 'anumitaḥ prabandho* gati-paripâṭo yeshâṁ, tâdṛiçâḥ ye *dhâvantaḥ khurâs*, teshâm *agra-cayena cumbitaḥ* spṛishṭo *bhûmi-bhâgo* yais, tâdṛiçâ *ete vâhâ* açvâ *nirmathyamânasya jaladher dhvanivad ghora-ghoshaṁ* yathâ syât tathâ *gagaṇa-sîmni rathaṁ vahanti*, ity arthaḥ.*)*

Z. 9. *(K. puṇâti*, iti, "mâm" iti çeshaḥ.*)*

Çl. 27. *amî* sammukhe vartamânâḥ *saudha-çikharâḥ* gṛihoparibhâgâḥ *bhûyaḥ* bâhulyena *vibhâvyante* dṛiçyante. kîdṛiçâḥ saudha-çikharâḥ: *dhârâyantrebhyaḥ skhalat* nirgachad yaj *jalaṁ*, tasya yo *jhaṅkâraḥ* çabda-viçeshaḥ, tena *mukharâḥ* saçabdâḥ. punaḥ kîdṛiçâḥ: *çaçikarân mushṇanti* corayanti, iti *çaçikara-mushaḥ; çaçikaravat ruk* dîptir yeshâṁ te, iti vâ pâṭhaḥ, sudhâdhavalâḥ, ity arthaḥ. *yatra* yeshu saudha-çikhareshu *iyam* upalabhyamânâ *vicitrâ* nânâvarṇâ *patâkânâm âvaliḥ* paṅktiḥ, *uccaiḥ* atiçayena *çaradi amalâḥ* nirmalâḥ ye *meghâḥ*, teshâm *ante* madhye *vilasanti* camatkâram âvishkurvanti yâ *taḍit* vidyul-latâ, tasyâḥ *lekhâ* rekhâ, tasyâḥ *lakshmîṁ* çobhâṁ *vitarati* vistârayati. saudha-meghayoḥ taḍit-pâtâkayoḥ ca upamânopameyabhâvaḥ. — *(K. amî çaçi-kara-rucaḥ saudha-çikharâ bhûyo* vâraṁ vâraṁ yathâ syât tathâ *vibhâvyante* dṛiçyante. kîdṛiçâḥ: *dhârâ-yantraṁ* jala-sañcâraṇârtha-kṛita-yantraṁ prakriyâ-viçeshas, tena *skhalitânâṁ jalânâṁ jhâtkâreṇa, jhâd* ity avyakta-çabdena, *mukharâḥ*. *yatra* yeshu *patâkâvalir* iyam

çarad-amala-meghasya 'ante vilasantyâs taḍil-lekhâyâ vicitrâm̃ lakshmim uccair vitarati, paçyatâm̃ cakshuḥ-sukham̃ dadâti, ity arthaḥ.*)*

Z. 15. *etâḥ nagarasya* Vârâṇasî-nâmnaḥ *paryanteshu* prânteshu *udyâna-bhûmayaḥ* upavana-pradeçâḥ *nâtidûre* atinikaṭe 'dřiçyante" ity adhyâhâraḥ. kîdřiçyaḥ udyâna-bhûmayaḥ: *mukulam̃ mukulam̃ prati*, iti *pratimukulam̃* pratikoçam̃ *lagnâ* ye *madhupâḥ*, teshâm *âvaliḥ* pañktiḥ, tasyâ *raṇitena* çabditena *mukharâḥ* vâcâlâḥ. *jřimbho* vikâças, tasya *ârambhaḥ* utpattiḥ, tasya *bharaḥ* atiçayaḥ, arthât tu kusumânâm̃ vikâçâtiçayaḥ, tasmâd *vigalan* niḥsaran yo *makarandaḥ* pushpa-rasas, tena *durdinam̃* yâsu, tâḥ; vřishṭimatyaḥ, ity arthaḥ. punaḥ kîdřiçyaḥ: *kusumaiḥ surabhayaḥ* suparimalâḥ. *çyâmâyamânâḥ* nîla-varṇâḥ *ghana-chada-châyâḥ* niviḍa-châyâḥ *taravo* yâsu, tâḥ. *maruto* vâyavaḥ *gřihîtam̃ pâçupata-vratam̃* yais, te; sarvadâ dhûlim uddhûlayantaḥ pracaṇḍâḥ, iti bhâvaḥ. — *(K.* nagara-paryantâraṇya-bhûmayo "dřiçyante", iti çeshaḥ. kîdřiçyaḥ: *pratimukula-lagnâyâ madhupâvalyâ raṇitena* çabdena *mukharâḥ*, *jřimbhâ-bhareṇa* vikâçâtiçayena *vigalatâm̃ makaranda-vindûnâm̃ durdinam̃* yatra, tâdřiçyaḥ. *çyâmâyamânânâm̃ ghana-chadânâm̃* niviḍa-patrâṇâm̃ *châyayâ taralâḥ*, châyâ-calanâd eva tat-târalyam̃ bodhyam̃; *châyâtaravaḥ*, iti pâṭhântaram̃, tathâ ca châyâtaruḥ sthira-chhâya iti koshâd artho bodhyaḥ.*)*

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Çl. 28. tad eva darçayati: *tathâ hi*, *toya* iti. *samîrâḥ* vâyavaḥ *prakarsheṇa calâḥ* cañcalâḥ *latâs*, tâ eva *bhujâs*, tair *nřityanti* nřityam̃ kurvanti, tâpasâḥ pâçupatâ api evam̃ nřityanti, iti bhâvaḥ. kîdřiçâḥ vâyavaḥ tâpasâç ca: *sura-sarito* Gañgâyâḥ *toyena ârdrâḥ*, křita-Jâhnavî-majjanâḥ. pu. kî. *parâgaiḥ* kusuma-rajobhiḥ *sitâḥ* yuktâḥ vâyavaḥ, *shiñ* bandhane ity asya *sitâḥ*, iti rûpam̃, *parâgaiḥ* vibhûti-rajobhiḥ *sitâḥ* dhavalâḥ tâpasâḥ. *cyuta-kusumaiḥ* svayam eva patitaiḥ pushpaiḥ *Indumaulim̃* Çañkaram *arcantaḥ* pûjayanta *iva*. pu. kî. *madhupa-rutaiḥ* bhramara-çabdaiḥ *prodgîtâm* uccaiḥ gîyamânâm̃ *stutim̃ paṭhanto* vâyavaḥ, tâpasâç ca *madhupânâm* iva *rutâni*, taiḥ *prakarsheṇa* tâla-svara-tânâdi-rûpeṇa *udgîtâm̃* gânakramavatîm̃ *stutim̃ paṭhantaḥ*, ity arthaḥ. — *(K. samîrâḥ pracala-latâ*-rûpair *bhujair nřityanti*. kîdřiçâḥ; *sura-sarito* Gañgâyâs *toyair ârdrâḥ*; *parâgaiç* ca kusuma-reṇubhiḥ *sitâḥ*; *cyutaiḥ kusumair Indumaulim arcanta iva*, *prodgîtâm̃* prakřishṭoccaritâm̃ *stutim̃ madhupa-rutaiḥ paṭhanto nřityanti*, iti pâṭha-nřityayor ubhayatra 'ivârtho bodhyaḥ. pâçupata-vratadharo 'pi Gañgâ-snâto, bhasma-parâga-sitaḥ, kusumaiḥ Çivam arcayan, stutim̃ paṭhan, nřityati.*)*

Çl. 29. *sâ 'eshâ Candracûḍasya* Mahâdevasya *vasatiḥ* Kâçî *ceto* manaḥ *âkarshati* vaçî-karoti, ity arthaḥ. kîdřiçî Kâçî: *antas tamo vighaṭanât* ajñâna-vinâçât *âtma-prabham̃* sva-prakâçam *ânandam̃ dadhati* prakaṭayantî. pu. kî. *muktiḥ padyate* prâpyate anena, iti *mukteḥ padam̃* kâraṇam̃, ity arthaḥ. kâ 'iva: *vidyâ 'iva* brahmâtmaikatva-jñânam iva; brahmâtmaikatva-jñânam api, ajñânam̃ vinâçya, sva-prakâçam ânandam̃ prakaṭayat, mukti-hetur, iti.

tad-drishṭàntaḥ. sà kà: *yatra* yasyàm̃ Kàçyàm̃ *iyam̃ Jâhnavi* Gaṅgà *vakrâm aindavim̃ kalâm̃* ardhacandrâkàràm̃ candra-kalàm̃ *phena paṭalaiḥ* phena-samù-haiḥ *hasati 'iva*. utprekshate, katham̃-bhùtà 'iva: *bhûmeḥ kaṇṭha-vilambinî* kaṇṭhe lambamànà *kuṭilâ* svabhàvataḥ *muktâvali 'iva* mauktika-màlà 'iva. — *(K. eshâ Candracûḍasya* Maheçasya *vasatir* Vàràṇasî *cetaḥ karshati vidyâ 'iva mukteḥ padam̃*. kidṛiçî: *tamo-vighaṭanâd* ajñàna-nàçàd *antar* manasy *ânandam̃ dadhati* aparyanti. ànandam̃ kidṛiçam̃: *âtma-prabham̃* Brahma-tulyam̃, 'ànando Brahmaṇo rùpam̃' iti çrutyà; brahmaṇo 'py ànandakatva-bodhanàt, tathà ca paramânanda-tulyam ànandam̃, ity arthaḥ.

âtmâ yatno, dhṛitir, buddhiḥ, svabhàvo, brahma, varshma ca,

iti koshaḥ. *yatra* Vàràṇasyàm̃ *iyam̃ Jâhnavi pheṇa-paṭalair* Maheça-mùrdhni svasamaçîlàm *aindavim̃ vakrâm̃ kalâm̃ hasati 'iva*, svayam api Maheça-mùrdha-sthà *kuṭilâ* pheṇa-dhavalà ca. kidṛiçî: *bhûmeḥ kaṇṭha-vilambinî muktâvali 'iva*, iti dairghya-kauṭilya-dhàvalyaiḥ sàdṛiçyam̃.*)*

Z. 10. sura sarito deva-nadyàḥ *parisaras* tîram̃, tasya *alaṅkâra-bhûtam âyatanam̃* sthànam̃, Anâdîçvara àyatanavàn jñàtaḥ, ity arthaḥ.

Çl. 30. eshaḥ devaḥ, dyotanàd devaḥ, paramàtmà, *purâ-vidbhiḥ* kshetra-mahimajñaiḥ Vyàsâdibhiḥ *kshetrasya 'âtmâ* kshetrâbhimàninî devatà *iti gîyate* ucyate. *puṇyam* îçvaram̃ *bhajanti* sevante, te *puṇya-bhâjaḥ* Çiva-bhaktàḥ, *atra* Àdikeçava-sannidhau *deham̃ samutsṛijya*, *yam̃ viçanti* praviçanti, pràpnuvanti, ity arthaḥ. — *(K. esha* Àdikeçavaḥ *kshetrasya* Vàràṇasî-rùpasya *âtmâ, iti purâvidbhir gîyate. atra* kshetre *deham̃ parityajya yam* Àdikeçavam̃ *puṇya-bhâjo viçanti.)*

Z. 16. anena vivekâsanni-màtreṇa kàmâdînàm̃ paràbhavo darçitaḥ.

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Z. 1. bodhotpatti-rùpa-svâbhîshṭa-siddhaye bhagavantam Àdikeçavam̃ stauti. *bhagavân* shaḍ-guṇaiçvarya-sampannaḥ;

utpattim̃ ca vinàçam̃ ca, bhûtànàm agatim̃ gatim̃,
vetti vidyàm avidyàm̃ ca, sa vàcyo *bhagavân* iti.

jayatu sarvotkarsheṇa vartatàm̃. — sarvàṇi sambuddhy-antàni. *amarâṇâm̃* devànàm̃ *cayaḥ* samùhaḥ, tasya *camû-cakram̃* senà-maṇḍalam̃, tasya *cûḍâ-maṇi-çreṇibhiḥ* mukuṭa-maṇi-paṅktibhiḥ *nîrâjitam̃ upânte* samîpe *pâda-dvayâmbhojam̃* caraṇa-yugma-kamalam̃ yasya. — *râjantaḥ* çobhanto ye *nakhâḥ*, teshàm̃ *dyotâḥ* prakàçàḥ ta eva *khadyotâḥ*, taiḥ *kimîritam̃* çabalitam̃ *svarṇa-pîṭham̃* yasya. — *sphurat* yat *dvaitam̃* bhedaḥ, tasya yà *vibhrântiḥ*, tasyàḥ *santânena* paramparayà *santaptâḥ* khinnà ye *vandâravo* vandana-çîlàḥ bhaktàḥ, teshàm̃ *saṅsâra*-rûpà yà *nidrâ*, tasyàḥ *apahâre* vinâçe *eko* mukhyo *dakshaḥ;* tasya sambodhane: he daksha! evam̃ sambuddhy-anteshu sarvatra jñeyam̃. — *kshamâ-maṇḍa-lasya* kshoṇi-valayasya ya *uddhâras*, tena *sambhûrâṇâm̃* parvatâdînàm̃ *saṅ-ghaṭṭaḥ* sammardo yasmin *daṅshṭrâgra-koṭau* daṅshṭrâgra-bhàge *sphurac-chaila-cakram̃* parvata-samùho yasya. — *krameṇa* pàda-vikshepeṇa *âkrântam̃ loka-trayam̃* yena. — *prakṛishṭa-balâbhyâm̃ bhujâbhyâm̃ balena uddhûtam*

ùrdhvam̃ dhṙitam̃ yad *Govardhana*-rûpam̃ *chatram̃*, tena *nirvâritam̃* nitarâm̃ vâritam̃, *Âkhaṇḍalena* Indreṇa *udyojitâḥ* preritâḥ *akâṇḍe* asamaye *caṇḍâḥ* pralaya-kâlînâḥ *ambuvâhâḥ* meghâḥ, teshâm *ativarshayeṇa trasad* bhîtam̃ yad *gokulam̃*, tasya *trâṇam̃* rakshaṇam̃, tena *vismâpitam* âçcarya-yukta-kritam̃ *viçvam̃* yena. — *prabho* avyâhataiçvarya. — *vibudhâḥ* devâḥ, teshâm̃ *ripavo* Dânavâḥ, teshâm̃ yo *badhû-vargaḥ* strî-samûhaḥ, tasya yat *sîmanteshu sindûram̃*, tad eva *sandhyâ-mayûkha-chaṭâ* sandhyâ-kâlîna-mayûkhâḥ kiraṇâḥ, teshâm̃ *chaṭâ* âbhâ, tasyâ *unmârjane* proñchane *uddâmam̃* prasiddham̃ yad *dhâma* tejaḥ, tasya *'adhipaḥ* âçrayaḥ, tasya sambodhane *he adhipa!* — *trasto* bhîto yo *daityendro* Hiraṇyakaçipuḥ, tasya *vakshas-taṭi-pâṭane* vidâraṇe *akuṇṭhâ* apratihatâ *bhâsvatî* dîptimatî *nakha-çreṇiḥ* paṅktir yasya, tâdṙiçam̃ yat *pâṇi-dvayam̃*, tasmât *srastam* adhaḥ-patitam̃ *vistâri* prasaraṇa-çîlam̃ yad *raktam̃*, tasya *arṇavaḥ* sâgaraḥ, tasmin *â* samantât *magnam̃ loka-trayam̃* yena. — *tribhuvanasya bhayakṙit* ripuḥ yaḥ *Kaiṭabho* Daityaḥ, tasya *uddaṇḍaḥ* sthûlo yaḥ *kaṇṭhaḥ*, tasya *asthi-kûṭam̃* asthi-saṅghaḥ, tasmin *sphuṭam̃* spashṭam̃ *unmârjitam̃* çodhitam *uddâmam̃* khyâtam̃ yac *cakram̃* Sudarçanam̃, tasya *sphurad* dedîpyamânam̃ yaj *jyotiḥ*, tena *ullâsitâ* uddîptâ *uddâmarâḥ* udbhaṭâḥ *uddaṇḍâḥ* catvâro *dordaṇḍâḥ* bâhavo yasya. — *khaṇḍendu-cûḍo* Mahâdevaḥ *priyo* yasya. — *prauḍho* atibalo yo *dordaṇḍaḥ* bâhudaṇḍaḥ, tena *vibhrântaḥ* bhrâmito yo *Manthâcalaḥ* Mandarâdriḥ, tena *kshubdho* yo *dugdhâmbudhiḥ* dugdha-samudraḥ, tasmât *protthitâ* avirbhûtâ yâ *Çrîḥ* Lakshmîḥ, tasyâḥ *bhuja-valliḥ*, tat-*saṅçlesheṇa* âliṅganena *saṅkrântâ pîna-stanayor âbhoge* viçâle sthale yâ *patrâvali* patra-lekhâ, tayâ *lâñchitam uraḥsthalam̃* yasya. — *sthûlâni* yâni *muktâphalâni*, teshâm *udâraç* ca 'asau *hâraç* ca, tasya *prabhâ maṇḍalena sphuran kaṇṭho* yasya. — *vaikuṇṭha* paramâtman — *bhaktasya lokasya* bhakta-janasya, yaḥ *saṅsâraḥ*, tad-upâdânam̃ *mohaḥ* bhâva-rûpam ajñânam̃ *chinatti*, iti *chit*, tam̃ *bodhodayam̃* brahmâdvaitasya sâkshâtkârodayam̃ *dehi*. *deva* sva-prakâça! *tubhyam̃ namo* 'stu. — (*K.* he *bhagavan! jaya jaya! bhakta-janasya saṅsâra-chidam̃ bodhodayam̃ dehi!* tasmât *tubhyam̃ namaḥ*, ity anvayaḥ. — tatra *amaracaya* ity-âdi *dyute* ity-antam̃ sambodhanam ekam̃. he *amara-cayasya* yac *camû-cakram̃* sainya-samûhas, tac-*cûḍâ-maṇi-çreṇyâ nirâjitam̃* yat *pâda-dvayâmbhojam̃*, tatra *râjatâm̃ nakhânâm̃ dyotâ* eva *khadyotâs*, taiḥ *kirmiritâ* miçritâ *svarna pîṭhasya dyutir* yasya, tâdṙiça! —* *sphurad* ity-âdi *daksha* ity-antam aparam̃ sambodhanam̃. he *sphuratâ dvaita-vibhrânti-santânena* dvaita-bhrama-samûhena *santaptasya vandâru-saṅsârasya* praṇamaj-jagato bhrama-rûpa-*nidrâpahâre eka-daksha* pradhâna-samartha! — *kshamâ* ity-âdi *cakra*-antam aparam̃. he *kshamâ-maṇḍalasya* bhû-khaṇḍasya *uddhâra-sambhâre* uttolanârambhe varâha-mûrteḥ *saṅkhinnâyâḥ* prâpita-khedâyâ *daṅshṭrâyâ agra-koṭir* agra-bhâgasya *agram̃*, tayâ *sphurad* vidîryac *chaila-cakram̃* yasmât, tâdṙiça! — tathâ he *kramâkrânta-lokatraya*, *kramas* trivikramasya pâda-trayeṇa 'âkramas, tena *âkrântam̃* vyâptam̃ *loka-trayam̃* yena, tâdṙiça! — *prabala* ity-âdi *viçva* ity antam aparam̃. he *prabho! prabala-bhuja-balâd uddhûtena* uttolitena *Govardhana*-

5 *

parvata-rûpa-*chatreṇa nirvâritam Âkhaṇḍalena* Indreṇa *uddyotitasya* pravartitasya *akâṇḍa-caṇḍâmbhuvâhasya* âkasmika-caṇḍa-meghasya *ativarshâd*dhînaṁ yad *ambu*, tena *sândra-trasatâm* atibibhyatâṁ *gokulânâṁ trâṇena vismâpitaṁ* vismiti-kṛitam *açesha-viçvaṁ* yena, tâdṛiça! — *vibudha* ity-âdi *dhâmâdhipa* ity antam aparaṁ. he *vibudha-ripu-badhû-vargasya sîmante* yâ *sindûra-*rûpâ *sandhyâ*, arthâd vaidhavyât sîmantato 'pasâryamâṇâ, tasyâ yâ *mayûkha-chaṭâ*, tayâ *unmârjita* ujjvali-kṛito *dhâmâdhipaḥ* sûryo yena, tâdṛiça! — *trasta* ity-âdi *lokatraya* ity antam aparaṁ. he *trasto* Narasiṁha-mûrti-darçanâd bhîto yo *Daityendro Hiraṇyakaçipus*, tasya *vaksho*-rûpa-*taṭâ*tmaka-*kapâṭasya pâṭane* vidâraṇe *akuṇṭhâ bhâsvati* dîptimatî *nakha-çreṇî* yasya, tâdṛiçena *pâṇi-dvayena çraste vistîrṇe rakta*-rûpâ*rṇave âmagnaṁ loka-trayaṁ* yasmât, tâdṛiça! nakhair Hiraṇyakaçipor vaksho vidârya, pâṇi-dvayena vistîrṇais tadîya-raktair jagad-vyâpanât. — *tribhuvana* ity-âdi *dordaṇḍa* ity-antam aparaṁ. he *tribhuvana-ripoḥ Kaiṭabhasya akuṇṭho* yaḥ *kaṇṭhâsthi-kûṭas,* tatra *sphuṭam unmârjitasya* tat-kartanena nirmalîbhûta-dhârasya *cakrasya sphuratâ jyotir ulkâ-çatena uddâmara uddaṇḍa* udbhaṭo *dordaṇḍo* yasya, tâdṛiça! — he *khaṇḍendu-cûḍasya* Maheçasya *priya! — prauḍha* ity-âdi *sphuratkaṇṭha* ity-antam aparaṁ sambodhanaṁ. he *prauḍha-dor-darpeṇa vibhrânto* yo *Manthâcalo* Mandarâdris, tena *kshubdhât dugdhâmbudher utthitâyâḥ Çriyaḥ svabhujâvalli-saṅçlesheṇa* svorasi *saṅkrântâ* yâ *pîna-stanâbhogasya patrâvalî*, tayâ *lâñchite uraḥsthale* yaḥ *sthûlo muktâphala*-ghaṭita *udâra-hâras*, tat-*prabhâ-maṇḍalena sphuran* dîpyamânaḥ *kaṇṭho* yasya, tâdṛiça! —)

P. 82.

Z. 1. *nâṭayitvâ* bhramaṇa-viçesheṇa darçayitvâ, ity arthaḥ. *skandhâvâraṁ* kaṭakaṁ *niveçayâmaḥ* sthâpayâmaḥ. — (*K. skandâvâraṁ* senâṁ.)

Fünfter Akt.

P. 82.

Ittham caturthe 'ṅke vivekodyogam uktvâ, vairâgyotpattiṁ varṇayituṁ pañcame 'ṅke çraddhâyâḥ praveçaṁ stauti: *tataḥ praviçati çraddhâ*, iti. — *(K.* Vairâgyotpattir iti viveka-sainyena kâma-krodhâdau mahâmoha-sainye nâçite, putra-pautrâdi-çokâkulasya manaso vaiyâsikyâ Sarasvatyâ vairâgyasya 'utpâdayishyamâṇatvât.*)*

Z. 9. paraspara-pratispardhinoḥ saṅgrâmaṁ sûcayantî âha: *prasiddha* iti.

Çl. 1. *ayam* ity anena 'uktaṁ *panthânaṁ* viçadayati: *yataḥ*, iti. *vairât sambhavaḥ* utpattir yasya, etâdṛiço yaḥ *krodhaḥ*, sa *jñâtînâm açeshaṁ* samastaṁ *kulaṁ nirdahati*. tatra dṛishṭântaḥ: *ghanaḥ* pracaṇḍo yaḥ *pavano* vâyuḥ, tena *âhatâḥ* âṇḍolitâḥ ye *taru-varâḥ* sthûla-vṛikshâḥ, teshâṁ *saṅghaṭṭanena* saṅgharsheṇa *sambhavo* janma yasya saḥ, tâdṛiço *dahano* agniḥ *vanam iva nirdahati*, ity arthaḥ. uktaṁ hi Mahâbhârate:

dhûmâyante vyapetâni, saṅhatâni jvalanti ca,
ulmukâni 'iva bhânti sma jñâtayo, Bharatarshabha! iti.

(K. vaira-sambhavaḥ krodho jñâtînâm açeshaṁ kulaṁ nirdahati, ghana-pavanena âhatayos taru-varayoḥ saṅghaṭṭena sambhavo yasya, tâdṛiço *dahano vanam iva.)*

Z. 12. *sodarâṇâṁ* bandhûnâṁ *vyasanaṁ* maraṇaṁ, tasmâj *janma* yasya, saḥ. *çoka* eva *analo* agniḥ, *viveka* eva *jaladharâḥ* meghâḥ, teshâṁ *çatâni*, taiḥ. — *(K. viveka-jaladharâ* iti viveko 'tra çokasya kartavyâkartavyatvavicâraḥ.*)*

Çl. 2. etad eva spashṭayati: *dhruvaṁ*, iti. *jalanidhayaḥ* samudrâç ca, *mahî* ca, *çailâḥ* parvatâç ca, *sarito* nadyaç ca, tâsâṁ sthirâṇâm api *dhruvaṁ* niçcayena *dhvaṅso bhâvî* bhavishyati; *ato* hetoḥ *çiryat* truṭitaṁ yat *tṛiṇaṁ*, tadvat *laghushu* atitucheshu *jantushu* prâṇishu *mṛityoḥ* maraṇasya *kâ kathâ* kiṁ vaktavyam, ity arthaḥ. *tathâpi* evaṁ viveke jâte 'pi *uccaiḥ*

atiçâyena *ko 'py* anirvâcyaḥ *vishamo* asahyo, *vivekaṁ prakarsheṇa 'unmathnâti* nâçayati, tâdṛiçaḥ *bandhûnâṁ vyasanena* nidhanena *janitaḥ çoka* eva *dahano* agniḥ *hṛidayaṁ* ceto *dahati.* — *(K. jalanidhy*-âdînâm api *dhvaṅso dhruvaṁ bhâvî, ahoratraṁ* pratikshaṇaṁ *çiryat-tṛiṇa-laghushu jantushu kâ kathâ?* teshâṁ dhvaṅsaḥ sutarâm eva, ity arthaḥ. *tathâpi ko 'pi vishamo bandhu-vyasana-janitaḥ çoka-dahana uccair hṛidayaṁ dahati;* kîdṛiço: *viveka-pronmâthî.)*

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Z. 1. kâmâdi-badhasya nâṭye pratyakshataḥ kartum açakyatvât Çraddhâmukhena taṁ sûcayati: *yena,* iti. *kathâ* vârtâ, saiva *çesho* avaçishṭa-bhâgaḥ, tasya bhâvas, tâṁ *gateshu* prâpteshu, mṛiteshu, ity arthaḥ. — *(K. tathâ-prakṛiteshu* iti, durvṛitteshu, ity arthaḥ.*)*

Çl. 3. *krûraḥ* asahyaḥ *çokâgniḥ, ûrdhvâḥ çikhâḥ* yasya udara-pûrakatvât *ucchikho, me* mama *marmâṇi nikṛintati iva* chinatti iva, *dehaṁ çoshayati iva, antarâtmânaṁ* mano *dahati iva,* ity arthaḥ. — *(K. krûra ucchikha* udgata-çikhaḥ *çokâgnir marmâṇi nikṛintati iva.)*

Z. 5. kâmâdi-badhaṁ pûrva-sûcitaṁ prakaṭayituṁ Vishṇubhakteḥ praveçaṁ sûcayati: *âdishṭâ* ity-âdi. *vishṇubhaktir* nâma pratyak-ceto-vṛittiḥ. *hiṅsâ-prâyo* badha-pradhâno yaḥ *samaraḥ* saṅgrâmaḥ, tad-*darçanena parâṅmukhî* udâsînâ. *Çâlagrâmâbidhâne* cakratîrthe *Bhagavato* Vishṇoḥ *kshetre. atipâlayâmi* atikramâmi. *yathâ-vṛittaṁ* yena prakâreṇa jâtaṁ "vṛittântam" iti çeshaḥ. *yatra* cakratîrthe *saṅsâra-sâgarasya* samudrasya *uttâre* pâragamane *taraṇiḥ* naukâ jñâna-rûpâ, tasyâḥ *karṇadhâro* niyâmakaḥ. *mahâ-munibhiḥ* Nârada-Çuka-Pârâçarâdibhiḥ *upâsyamânâ* sevyamânâ. *upâsyamânâ* ity anena 'idam uktaṁ, yan nânâvidhâ bhaktir eva paramârtha-sâdhanam upâyântaraṁ nâsty eva, kalau vikshipta-manasâṁ tu sutarâṁ bhaktyaiva aneke santîrṇâḥ. tathâ 'uktaṁ:

Vishṇos tu çravaṇe Parîkshitir abhût, Vaiyâsakiḥ kîrtane,
Prahlâdaḥ smaraṇe, tad-aṅghri-bhajane Lakshmîḥ, Pṛithuḥ pûjane,
Akrûras tv abhivandane, Kapipatiḥ dâsye ca, sakhye 'rjunaḥ,
sarva-svâtmani vedane Balir abhût; kaivalyam eshâṁ padaṁ;

iti. — *(K. vatse* ity-âdi Vishṇubhakty-âdeçânuvâdaḥ. *tad aham* ity âdikaṁ tu Çraddhâyâḥ parâmarçaḥ.*)*

Z. 18. *sâmparâye* saṅgrâme. *abhiyuktasya* tiraskṛitasya. *duḥsthitam iva* sacintam iva *me* mama *hṛidayaṁ* mânasaṁ.

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Z. 4. *niyatam eva* niççitam eva.

Çl. 4. *yady api prâyo* bâhulyena *abhyudayo* bhâgyotkarshaḥ *pramâṇâd* dharma-pakshapâtitvâd *avadhâryate* nirṇîyate, *tathâpi kâmam* atyarthaṁ *suhṛidâṁ mânasam anishṭâçaṅki* anarthâçaṅki, ity arthaḥ.

Z. 15. *cetaḥ-padaṁ* antaḥkaraṇa-rûpaṁ sthânaṁ.

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Z. 1. Moha-Vivekayoḥ saṅgrâmam anuvarṇayishyan Vishṇubhakti-Çraddhayoḥ praçnottare avatârayati: *devyâm* Vishṇubhaktau *Âdikeçavâyatanât* Gaṅgâvaraṇâ-saṅgamât *apakrântâyâm* cakratîrthaṁ prati gatâyâm *eva*. *bhagavati bhâsvati* atisamarthe çrî-sûrye. kidṙiçe bhâsvati: *kiñcid utsṙishṭaḥ* tyaktaḥ *pâṭalimâ* çvetaraktimâ yena tasmin. *teshâṁ* Mahâmoha-pakshe vartamânânâṁ, *asmâkaṁ* Viveka-pakshiyâṇâṁ *sainya-sâgare* sainya-samudre *sannaddhe* sannâha-yukte sati, *mahârâjena* Vivekena, *mahârâja-Mahâmohasya*, iti karmaṇi shashṭhî, taṁ prati *naiyâyikaṁ darçanaṁ dautyena*, dûtasya karma dautyaṁ, tena *prahitaṁ* preshitam, iti sambandhaḥ. kidṙiçe sainyasâgare: *vijaya-ghosheṇa* vijaya-vâdya-çabdena *âhûyamânâ aneke* bahavo ye *varâḥ* çreshṭhâḥ *vîrâḥ* yoddhâraḥ, teshâṁ *bahalo* yaḥ *siṅha-nâdaḥ*, tena *badhiritâḥ* badhirâḥ sampâditâḥ *diçâm antâḥ* yena, tasmin. punaḥ kidṙiçe: *satataṁ* nirantaraṁ *rathâç* ca, *turaga-khurâç* ca, taiḥ *khaṇḍitaṁ* cûrṇitaṁ yad *bhû-maṇḍalaṁ*, tasmâd *ucchalat* ûrdhva-patat yat *vipulaṁ rajaḥ-paṭalaṁ* dhûlî-samûhaḥ, tena *antaritaḥ* âchâditaḥ *kiraṇa-mâlî* sûryo yena, tasmin. punaḥ kidṙiçe: *prabalataraṁ* yat *karṇatâlâsphâlanaṁ*, tena *uccalat* yat *karikumbha-sindûraṁ*, tena *sandhyâyamânâḥ* sandhyâ-tulyâḥ *daça-diço* yena, tasmin. *pralaya*-kâlînâḥ *jaladharâḥ*, teshâm iva *dhvânaḥ* çabdaḥ, tena *bhîshaṇe* bhayânake. — *(K. bhagavati bhâsvati* sûrye *kiñcid utsṙishṭa-pâṭaladhâmni* sati, prâtaḥ-kâle, ity arthaḥ. *teshâṁ* Mahâmohâdinâṁ, *asmâkam ca sainya-sâgare sambaddhe* milite sati, *mahârâja-Vivekena naiyâyikaṁ darçanaṁ dautyena prahitaṁ*, ity anvayaḥ. sainya-sâgare kidṙiçe: *vijaya-ghoshaṇayâ âhûyamânânâm aneka-vîrâṇâṁ bahulaiḥ siṅha-nâdair badhirîkṙitaṁ digantaraṁ* yatra, tâdṙiçe. *santatena ratha-turagâṇâṁ khuraiḥ khaṇḍitâd bhûmaṇḍalâd uccalatâ* udgachatâ *vipula-râjaḥ-paṭala*-rûpa-*paṭena antarita* âchâditaḥ *kiraṇa-mâlî* sûryo yatra, tâdṙiçe. *prabalatarasya karṇa*-rûpa-*tâlasya karatâlasya âsphâlanena uccalatâ* udgachatâ *samada-kari-kumbha-sindûreṇa sandhyâyamânâḥ* sandhyâ-tulyâ *daça-diço* yatra, tâdṙiçe. tathâ *pralaya*-kâlîna-*jaladharasya* iva *dhvânaiḥ* çabdair *bhishaṇe.)*

Çl. 5. dûtena kim uktaṁ, tad âha: *Vishṇor*, iti. he Mahâmoha! ity adhyâhâraḥ. *bhavân sânugaḥ* anugaiḥ kâma-krodhâdibhiḥ saha *Mlechân* Mlecha-deçân *vrajet* gachet. kiṁ kṙitvâ: *Vishṇoḥ âyatanâni* sthânâni Çâlagrâma-kshetrâṇi, *saritâṁ* Gaṅgâdînâṁ *kûlâni* tîrâṇi, *puṇyâḥ* pâvanâḥ *araṇyasthalîḥ* Naimishâraṇya-bhûmîḥ, *puṇyakṙitâṁ* yâjñikânâṁ *manâṅsi*, *apâsya* parityajya, iti sarvatra sambadhyate. *no cen* na gachasi cet, *phetkâriṇaḥ* phetkâra-çabda-yuktâḥ *pheravâḥ* çṙigâlâḥ, *kṙipâṇena* khaḍgena *dâritaṁ* chinnaṁ *bhavato* yat *pratyaṅgaṁ*, tasmâd *dhârayâ ksharat* nirgachat yad *raktaṁ*, tena *sphîtâni* dîptâni *vaktrâṇâṁ vivarâṇi* chidrâṇi yeshâṁ, tâdṙiçâḥ *santu* bhavantu, ity arthaḥ. — *(K. bhavân* Mahâmohaḥ *sânugo* 'nugâmibhir madamânâdibhiḥ saha *Mlechân vrajet.* kiṁ kṙitvâ: *Vishṇor âyatanâni* gṙihâṇi, *saritâṁ* nadînâṁ *kûlâni*, *puṇyâraṇya-sthalîḥ*, *puṇyakṙitâṁ manâṅsi ca apâsya*

tyaktvâ, ity arthaḥ. Mlechân *na* gachaṭ *chet*, tadâ *kṛipâṇa-dârita-bhavat-pratyaṅgât dhârâ-ksharatâ raktena sphitâç* ca te, *vidirṇa-vaktre vilasat-phet-kâra-yuktâç* ca, iti karmadhârayaḥ, *pheravâḥ* çṛigâlâs tâdṛiçâḥ *santu*, ity arthaḥ.)

Z. 14. *tataç tataḥ* punaḥ punar, ity arthaḥ.

Z. 15. *vikatâ* vishamâ *lalâṭa-taṭe* lalâṭa-phalake *tâṇḍavitâ* nartitâ *bhru-kutiḥ* bhrûr yena, *Mahâmohena abhihitam* uktaṁ. kim uktaṁ, tad âha: *anu-bhavatv* iti. *durnayo* durnîtiḥ, tasyâḥ *paripâkaḥ*, *phalaṁ* tasya. *Viveka-hatakaḥ* Viveka-pretaḥ. *pâkhaṇḍâgamâḥ* sugata-cârvâka-yogâcâra-jaina-kâpâlikâdy-âgamâḥ, teshâṁ *pâkhaṇḍa-tarka*-pratipâdakâni *çâstrâṇi*, taiḥ *saha samarâya* saṅgrâmâya *samudyojitâḥ* udyogavantaḥ kṛitâḥ. *atrântare ca* etasminn eva samaye *sainya-çirasi* sainya-mastake.

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Çl. 6. *Sarasvatî sahasâ* akasmât *âvir âsît* prakaṭî-babhûva. kîdṛiçî Sarasvatî: *vedâç* catvâraḥ; *upavedâḥ* âyurveda-gândharvâdi-çâstrâṇi; *aṅgâni* çikshâ, kalpo, vyâkaraṇaṁ, niruktaṁ, chando, jyotisham, iti; *âgamâḥ* Nârada-pañcarâtraṁ, Rudrayâmalaka ity-âdayaḥ; *purâṇâni* ashṭadaça Matsya-Mârkaṇḍeyâdîni; *dharmaçâstrâṇi* smṛitayo 'shṭadaça, tâvanty upasmṛitayaḥ Manv-âdayaḥ; *itihâsâḥ* Mahâbhâratâdayaḥ, *âdi*-grahaṇât purâṇa-vahirbhûtâḥ stotra-kavacâdayaḥ, taiḥ *ucchritâ* atiçayitâ *çrîḥ* çobhâ yasyâḥ, sâ. punaḥ kîdṛiçî Sarasvatî: *padmaṁ kare* yasyâḥ, sâ. paṭhântare *padmaṁ dhârayati*, iti vâ. punaḥ kîdṛiçî: *çaçâṅkena* candramasâ *saṅkâçâ* tulyâ *kântir* dîptir yasyâḥ, sâ. — (*K. tato 'smâkaṁ sainya-çirasi sâ* prasiddhâ *Sarasvatî sahasâ âvir âsît*. kîdṛiçî: *veda-vedâṅgâdibhir ucchritâ çrîḥ* kântir yasyâs, tâdṛiçî; tadâ *padma-hastâ; çaçâṅka-tulya-kântiḥ)*

Z. 6. *vaishṇavam* aṇv-âtma-vâdinâṁ, *çaivaṁ* pâçupatam çâstraṁ, *sauraṁ* saurâgamaḥ. — (*K. devyâ* iti, Sarasvatyâḥ, ity arthaḥ.)

Çl. 7. *Vâgdevyâḥ purataḥ* agre *samarâya utsukâ* utkaṇṭhâ *mîmâṅsâ* pûrvottara-mîmâṅsâ vicâra-pradhânâ bhâṭṭa-prâbhâkara-çâstra-rûpâ *âvir abhavat* prakaṭî-babhûva. kîdṛiçî mîmâṅsâ: *sâṅkhyaṁ* prasiddhaṁ *nyâyo* Gautama-praṇîtaṁ çâstraṁ, *Kaṇâdena bhâshitaṁ* vaiçeshikaṁ darçanaṁ, *mahâbhâshyâdîni* vyâkaraṇâdîni *çâstrâṇi*, taiḥ *vṛitâ* yuktâ, ity arthaḥ. punaḥ kîdṛiçî: *sphûrjanto* abâdhitâ ye *nyâyâ* adhikaraṇâni, teshâṁ *sahasraṁ* ta eva *bâhavo* hastâs, teshâṁ *nikaraiḥ* samûhaiḥ *diçaḥ* vaidika-karma-brahma-bodhana-mârgân *udyotayanti* prakaṭayantî. punaḥ kîdṛiçî: *dharma* eva *induḥ*, tadvat *kântaṁ* manoharam *ânanaṁ* yasyâḥ, sâ. punaḥ kîdṛiçî: *trayî* veda-trayî, saiva *trîṇi nayanâni* netrâṇi yasyâḥ, sâ. tatra 'utprekshate: *aparâ* dvitîyâ *Kâtyâyanî iva*, tatrâpy etâni viçeshaṇâni yojyâni. — (*K. anantaraṁ Vâgdevyâḥ purataḥ samarotsukâ mîmâṅsâ âvir âsît*. kîdṛiçî: *sâṅkhya-çâstreṇa, nyâya-çâstreṇa, Kaṇâda-bhâshita-mahâbhâshyâdi-çâstraiç* ca *vṛitâ; sphûrjadbhir nyâya-sahasra*-rûpais tarka-rûpair *bâhu-nivahair diça uddyotayantî;*

dharmâtmakendur iva *kântam ânanam* yasyâs, tâdṛiçî. *trayî*-rûpâṇi *trîṇi netrâṇi* yasyâs, tâdṛiçî ca. *aparâ Kâtyâyanî iva* tri-nayanatvât.)

Z. 14. svârasika-virodhinâṁ kathaṁ samavâyaḥ? iti Çântir âkshipati: *aye*, iti. *svabhâva-dvandvinâṁ* svârasika-virodhinâṁ *tarkâṇâṁ* çâstrâṇâm *âgamânâṁ* vedânâṁ; "ced deva-brahmaṇî veditavye, ekam eva 'advitîyam" ity-âdi viruddhârthakatvât; *samavâyo* melakaḥ kathaṁ *sampanno* jâtaḥ?

Çl. 8. samâdhatte: *putri*, iti; *samânânvaya*, iti. *samânânvaya-jâtânâm* eka-vaṅço vedaḥ tasmât *sambhûtânâṁ*, *paraspara-virodhinâṁ*, *paraiḥ* sâdhâraṇa-çatrubhiḥ *pratyabhibhûtânâṁ* parâbhibhûtânâṁ *saṅgatiḥ* melanaṁ *çriyaṁ* çobhâṁ *prasûte*. sva-paksha-rakshaṇâya para-pakshâdikshepa, iti lakshyate. — (*K.* sâṅkhyâdi-çâstrâṇâṁ vedârtha-vyâkhyâna eva *paraspara-virodho*, na tu veda-prâmâṇyâbhyupagame. aveda-prâmâṇyâbhyupagantṛi-*nâstika-paksha-pratikshepâya*, veda-prâmâṇya-sâdhanâya ca sâṅkhyâdi-çâstrâṇâṁ *sâṅhatyam asty eva*, ity arthaḥ. tattac-châstra-mûlîbhûtâgamânâṁ tu tattva-pratipâdanâṅçe 'virodha eva, ity âha: *âgamânâṁ tu*, iti. *vicârayatâṁ* nirṇâyayatâṁ.)

Z. 19. nanu sva-tantra-ṛishi-praṇîtânâṁ bhinna-matâvalambinâṁ darçanânâṁ katham eka-vaṅça-prasûtatvam, ity âçaṅkya 'âha: *yena*, iti. *veda*-mûlatvam eka-vaṅça-prasûtatve vîjam, iti bhâvaḥ. *sâhityam* eva *avirodha* eva. nanu sva-tantra-ṛishi-praṇîtânâṁ çâstrâṇâṁ paurusheyatvâd viruddhârthâbidhâyakatve 'nyatarasya 'aprâmâṇya-prasaṅgâd avirodhe ca 'ubhayasya çâstrârthatvât. upapadyate çâstreshv idaṁ pramâṇam, idam apramâṇam, iti *vicâraṇâ*. apaurusheyâsu 'upanishatsu dve vâ brahmaṇî veditavye: "dvâ suparṇâ sayujâ sakhâyâ" ekam eva 'advitîyaṁ, etad âtmyam idaṁ sarvaṁ, ity-âdi viruddhârthakatvaṁ kathaṁ sodhuṁ çakyaṁ? bhrama-pramâda-vipralipsâ-karaṇâpâṭavâdi-purusha-doshâṇâm anirûpaṇâd ity âçaṅkya tatra viruddhârthakatvam eva nâsti, ity âha: *âgamânâm* iti. *tattvaṁ vicârayatâṁ tattva*-pratipâdakânâṁ tattvam advitîyaṁ brahmâṇḍa-vâkyârtha-rûpaṁ, tad eva sâkshâtkṛitaṁ prayojanaṁ. tathâ ca padârthânâṁ virodhe 'pi vâkyârthasya 'aikatvân, na tatra virodha-çaṅkâçûkam api, iti bhâvaḥ.

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Çl. 9. uktam artham âviḥkaroti: *tathâ hi*, *jyotir*, iti. *tais taiḥ* prasiddhaiḥ *sad-âgamaiḥ* samâcînaiḥ vaidika-parigṛihîtaiḥ âgamaiḥ Nârada-pañcarâtrâdibhiḥ *jyotiḥ* brahmaiva *anekadhâ* aneka-prakâraṁ *prastûyate* upâsyate. te ke prakârâḥ, ity apekshâyâm âha: *brahma*, ity-âdi. *Brahmâ* 'eva tattvam, iti hairaṇyagarbhâḥ, *Acyutaḥ*, iti vaishṇavâḥ, *Umâpatir*, iti çaivâḥ. nanv etâny eva pâramârthikâni tattvâni nânâ santu, kuto virodhaḥ? ity âçaṅkyate, tad âha: *te te guṇâḥ* rajaḥ-sattva-tamo-rûpâḥ, teshâm *unmîlanâd* âdhikyât brahmety-âdi-saññâḥ, rajasaḥ âdhikyât brahma iti, sattvâdhikyât Vishṇur iti, tamasa âdhikyâd Umâpatir iti; ekasyaiva guṇopâdhikâḥ saññâḥ, na tu vâstavo bhedaḥ, iti bhâvaḥ. kîdṛiçaṁ jyotiḥ: *çântaṁ* râga-dveshâbhiniveça-çûnyaṁ. punaḥ kîdṛiçaṁ: *anantaṁ* vastutaḥ, kâlato, deçataç ca, iti

trividha-paricheda-çûnyaṁ. punaḥ kîdṛiçaṁ: *avyayaṁ* vikâra-çûnyaṁ. *ajaṁ* janma-rahitaṁ. yady apy evaṁ, tathâpi nânâ-çrutibhiḥ Brahma-Vishṇu-Çiva-pratipâdikâbhiḥ nânâtvam eva, na tv aikyam, ity âçankya 'âha: *nânâ*, iti. *nânâ-patha-prasthitaiḥ* nânâ-mârga-pravṛittaiḥ *çruti-mukhaiḥ* upanishat-pradhânaiḥ *asau* aparoksho *jagad-içvaraḥ*, "yasmâd aparokshâd" iti çruteḥ, *gamyaḥ* lakshaṇayâ bodhyaḥ. abhede dṛishṭântam âha: *vârâṁ* jalânâṁ *pravâhaiḥ jalanidhir iva*; yathâ "nadyaḥ syandamânâḥ samudram astaṁ yânti nâmarûpe vihâya", ity-âdi çruteḥ; tathâ ca Gitâyâṁ:

> ye 'py anyad eva tâ bhaktâ yajante çraddhayâ 'anvitâḥ,
> te 'pi mâm eva, Kaunteya, yajanty avidhipûrvakaṁ; iti. —

(K. tattva-nirṇâyane 'virodhaṁ darçayati: *tathâ hi, jyotir,* iti. *tais tair âgamaiḥ, çântaṁ* nirvikâraṁ, *anantam* aparichedyaṁ, *avyayam* anaçvaraṁ, *ajam* anutpannaṁ *jyotis, tattad-guṇânâṁ* sattva-rajas-tamasâm anyatamasya *unmeshaṇâd* âdhikyât *Brahmâ* ity-âditayâ *anekaṁ prasthîyate* pratipâdyate, rajo-guṇâdhikyâd Brahmaiva tat, tamo-guṇâdhikyâd Umâpatir eva tat, sattva-guṇâdhikyâd Acyuta eva tad, iti pratipâdyate, ity arthaḥ. *tena* hetunâ *tais tair âgamair* brahma-pratipâdakâgamaiḥ *çruti-mukhais* tattac-chrutimûlakair *nânâ-pathe* nânâvidhârtha-vyâkhyâne *prasthitair* eko *'sau jagad-içvaro gamyo, vârâṁ pravâhair jalanidhir iva,* ity arthaḥ.*)*

Z. 8. *teshâm asmâkaṁ ca kari-turaga-ratha-padâtînâṁ yodhânâṁ* ca vîrâṇâṁ *tumulo* dâruṇaḥ *samprahâraḥ* saṅgrâmaḥ *prâvartata* ajâyata. kîdṛiçânâṁ teshâṁ asmâkaṁ ca: *nirantaraṁ* nividaṁ *çara-nikarâṇâṁ* bâṇa-samudâyânâṁ yo *dhârâ-sampâta* iva *sampâto* vṛishṭis, tena *upadarçitaṁ durdinaṁ* meghâchinnam aho yebhyaḥ, teshâṁ. — *(K. parasparaṁ samprahâraḥ pravṛittaḥ*, ity anvayaḥ. *nirantareṇa* niçchidreṇa *çara-nikara-dhârâ-sahasrasya pâtena 'upadarçitaṁ durdinaṁ* vṛishṭir yais, tâdṛiçânâṁ *yodhânâṁ* dhânushkâṇâṁ *kari-turagâdînâṁ ca,* ity arthaḥ.*)*

Çl. 10. *tatra* saṅgrâme *sravantyo* nadyaḥ *sasruḥ* asravan. kîdṛiçyaḥ sravantyaḥ: *bahalaṁ rudhiram* eva *toyaṁ* jalaṁ yâsu, tâḥ. punaḥ *nividaṁ* ghanaṁ *piçitaṁ* raktam eva *paṅkaḥ* kardamo yâsu, tâḥ. *kaṅkâḥ* pakshiṇaḥ ta eva *raṅkâḥ* dînâḥ prâṇinas, tair *avakîrṇâḥ* vyâptâḥ. *çarair dalitâḥ* jarjarikṛitâḥ, ata eva *vidîrṇâ* ye *uttuṅgâḥ* uccâḥ *mâtaṅgâḥ* kariṇaḥ, ta eva *çailâḥ* parvatâḥ, tebhyaḥ *skhalita-rayâḥ* çûnya-vegâç ca, tebhyo *vikîrṇa-chatrâṇy* eva *haṅsâs,* ta eva *avataṅsâḥ* bhûshaṇâni yâsu, tâḥ. — *(K. tatra* saṅgrâme *bahala-rudhiraṁ* nivida-rudhiram eva *toyaṁ* yâsâṁ, tâdṛiçyaḥ *sravantyo* nadyaḥ *sasruḥ* pravavṛitire. kîdṛiçyo: *nividâni piçitâny* eva *paṅkâ* yâsâṁ, tâdṛiçyaḥ. tathâ *kaṅkâ* eva kshudhârtatvena *raṅkâ* daridrâs, tair *avakîrṇâḥ*; nadyâṁ matsya-bhakshaṇârthaṁ rudhireshu ca tad-bhakshaṇârthaṁ kshudhârta-kaṅka-sthitiḥ. tathâ *çara-dalitâ* bâṇa-chinnâḥ, ata eva *viçîrṇâ* mṛitâ ya *uttuṅga-mâtaṅgâs,* ta eva *çailâs,* tatra *skhalito* yo *rayo* vegas, tena *viçîryanti* bhajyamânâni *chatrany* eva *haṅsâs,* ta eva *karṇabhûshâ* yâsâṁ, tâdṛiçyaḥ; raya-skhalanâdhînâbhighâta-chatra-bhaṅgaḥ.*)*

Z. 15. atha pâkhanḍa-tiraskâram âviḥkaroti: *tasmiñç ca*, iti. *tasmin* pûrva-nirûpite *atimahati dâruṇe sañgrâme lokâyataṁ tantraṁ* çarirâtma-vâdi çâstraṁ, *anyonyaṁ* parasparaṁ *sainya-vimardanâni* sañghaṭṭanâni tair eva *nashṭaṁ;* sarvathâ yukti-çûnyam, iti bhâvaḥ. tasya prathamato vinâça-hetum âha: kidṛiçaṁ tantraṁ: *pâkhanḍâgamaiḥ* saugata-sautrântika-madhyamakâdibhiḥ *agresarî-kṛitaṁ* puraskṛitaṁ. anyonya-vimardane kâraṇam âha: *paraḥ* utkṛishṭaḥ sad-âgama-rûpas tarkaḥ, *aparaḥ* apakṛishṭaḥ pâkhanḍâgama-rûpas tarkaḥ, tayor *virodhitayâ;* lokâyatâ hi bhûta-pariṇâma-rûpa-çarîram eva 'âtmânam urarî-kurvanti, tac ca 'âstikânâṁ sarveshâṁ nâstikânâṁ ca 'anabhimatam, iti virodhaḥ, iti bhâvaḥ. *anyad* iti; *anyad* apy asti çrotavyam, iti çeshaḥ. *pâkhanḍa* iti, *sad-âgamâḥ* samîcinâ âgamâḥ veda-mûlâḥ, ta eva 'ativisṛitatvâd *arṇavâḥ*, tat-*pravâheṇa* pramâṇa-paramparâ-rûpeṇa *pâkhanḍâgamâḥ paryastâḥ* dûre prakshiptâḥ, yato nirmûlâḥ, ity arthaḥ. tad eva 'âha: *saugatâ* iti; *saugatâḥ* sugata-praṇîtâḥ âgamâḥ *Mlecha-prâyân* Mlecha-dharmâkrântân *janapadân* deçân *pravishṭâḥ*, te deçâḥ *Sindhu-Gândhârâdayaḥ*. *pâkhanḍa* iti; *pâkhanḍaḥ* ahiṅsâ-mâtra-nirata âgnishomîyâdi-hiṅsâm api tiraskurvan; çveta-paṭa-siddhântaḥ *digambaraḥ* sattvâsattva-vâdî kshapaṇaka-siddhântaḥ; *kâpâliko* bhairava-siddhântaḥ yatheshṭa-vâdî; *pâmarâḥ* atinîcâḥ, tad-*bahuleshu* tat-pracureshu. *nâstikânâṁ* vâhyânâṁ *tarkâḥ* çâstrâṇi *anu* paçcât *teshâm eva âgamânâṁ* pâkhanḍâgamânâṁ *padaṁ* sthânaṁ *prayâtâḥ* prâptâḥ, ity arthaḥ. — *(K.* yal *lokâyataṁ çâstram agresarî-kṛitaṁ, paraspara-vimardanair* eva tad *vinashṭaṁ*, ity anvayaḥ; lokâyata-çâstrasya ca paraspara-virodhi-pâshanḍâgamânâṁ mûla-bhûtatvâd agresarî-karaṇaṁ. *teshâm âgamânâm* iti, saugatâdy-âgamânâṁ, ity arthaḥ.*)*

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Z. 5. *(K. tṛishṇâ-dainya* iti, *dainyam* atra yâcamânasya kâtaratâ.*)*

Z. 11. yoga-bhrañçaṁ mohasya dṛishṭvâ yogibhiḥ samâhita-manaskatayâ sthâtavyam, iti jñâpayanti Vishṇubhaktir Moha-vṛittântaṁ pṛichati: *atha* iti. *vṛittântaḥ* samâcâraḥ.

Z. 13. *yogopasargaiḥ* yoga-vighnaiḥ *saha nilîno* guptas *tishṭhati, iti* hetor *na jñâyate.*

Çl. 11. uktaṁ nayam upadiçati: *yata* iti. *vidvân* paṇḍitaḥ *atyâdara-paraḥ* atiçayitâdara-yuktaḥ *sthirâṁ* niçcalâṁ *çriyaṁ* sampattim *îhamânaḥ* ichan, *agneḥ çeshaṁ, ṛiṇât çeshaṁ, çatroḥ çeshaṁ na çeshayet* na sthâpayet. *anâdara-paraḥ* iti pâṭhe agny-âdi-çesha-sthâpane anâdaravatâ na bhâvyaṁ, kiṁ tu tat-parihâre yatnavatâ bhâvyaṁ, iti bhâvaḥ. — *(K. paraṁ çriyam îhamâno vidvân agneḥ çeshaṁ, ṛiṇâc cheshaṁ, çatroḥ çeshaṁ* ca *na çeshayed,* ity anvayaḥ.*)*

Z. 19. vairâgyavato manasaḥ praveçam âha: *atha manasaḥ* iti.

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Z. 1. *putra-pautrâdi-maraṇa-janita-çokasya âveço* praveço yasmin, *tena* manasâ *jivotsargâya* prâṇa-tyâgâya *vyavasitaṁ* nirṇayaḥ kṛitaḥ.

Z. 3. *smitaṁ* hâsyaṁ. *yady evaṁ syât* mṛiyeta, vishaya-nirmuktaḥ syâd, ity arthaḥ. *kṛita-kṛityâḥ* sampanna-prayojanâḥ. *purusho* jîvaḥ *parâṁ nirvṛittiṁ* paramânandaṁ. *durâtmano* dushṭa-svabhâvasya.

Z. 6. *devyâm* upanishad-rûpâyâṁ *çarîreṇa* liṅgaçarîreṇa *saha na bhavishyati* viraktaṁ bhavishyati. praveçakaḥ upasaṅharati: *tad bhavatu*, iti. *nishkrânte* Vishṇubhakti-Çraddhe.

Z. 11. *(K. vishkambhakaḥ* iti; Çânti-sâhityena tri-prayojyatvât.*)*

Z. 12. *saṅkalpo* mano-vyâpâraḥ.

Z. 13. *datta* prayachata *priyam* ishṭaṁ *darçanaṁ; prativacanam* iti pâṭhe, *prativacanaṁ* pratyuttaraṁ.

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Çl. 12. *eshaḥ çoka-jvaraḥ vishâgnivat,* visha-rûpo 'gniḥ tadvat, *visarpati* sarva-çarîraṁ vyâpnoti. *me* mama *çarma* sukhaṁ *marmâṇi* ca *vishâgnivat dahati* jvâlayati. *bhṛiçam* atiçayena *vedanâḥ tanoti* vistârayati. *sarva-kâçaṁ* sarva-chedaṁ yathâ syât tathâ *vapuḥ kashati* vichinatti. *vivekitâṁ vilumpati* vinâçayati. *hṛidi* manasi *mohaṁ* buddhi-bhraṅçam *unmîlayati* prakaṭayati. *aho* iti chitraṁ *prasabhaṁ* haṭhena *jîvitaṁ grasati* gilati, *çoka-jvaraḥ* iti sarvatra 'anushañjanîyaṁ. — *(K. esha çoka-jvaro vishâgnivad visarpati; dâvâgnivan marma dahati; dṛiḍha-vedanâç* ca *tanoti; vapuç* ca *sarva-kâshaṁ kashati* samantâvayava-kashaṇena vapuḥ kashati hinasti, ity arthaḥ. *vivekitâṁ* ca *vilumpati; mohaṁ ca hṛidi unmîlayati; aho! jîvitaṁ* ca *prasabhaṁ grasati*, ity arthaḥ.*)*

Z. 8. *pravṛittiḥ* pravartikâ veda-vidyâ. *evam-avasthaṁ* mumûrchuṁ.

Z. 10. *yato* hetoḥ *çrutam* âkarṇitaṁ *kuṭumbakânâṁ vyasanaḥ* nidhanaṁ, tena *sañjâto* yaḥ *çokânalaḥ,* tasmâd *dagdhaṁ hṛidayaṁ* yasyâḥ, sâ. *hṛidaya-sphoṭaṁ,* svâṅge dhruvam iti ṇaṁ, *hṛidayaṁ prasphuṭya* vidîrya *vinashṭâ* mṛitâ ity arthaḥ; vairâgye utpanne pravṛittir *naçyati*, iti tâtparyaṁ, anyonyâdya-dharmaḥ.

Çl. 13. sphuṭaṁ pûrvârdhaṁ. he *devi! vidher* daivasya *durlalitaiḥ* dushṭa-vilasitaiḥ yady api *dûrî-kṛitâsi* dûraṁ nîtâsi, *tathâpi mano jîvati 'iti* alam, asambhâvanîyam etat. tarhi jîvane ko hetus? tatra 'âha: hi yataḥ *asavaḥ* prâṇâḥ *durantâḥ* sahasâ na naçyanti. *jîvaty eva manaḥ*, iti pâṭhe, tathâpi mano jîvati; kutaḥ: *asavo durantâḥ* nâçayitum açakyâḥ yataḥ, *ity avehi* jânîhi. — *(K.* he *devi* pravṛitte! *mayâ vinâ tvaṁ svapne 'pi na ramase,* aham api *svâpe 'pi tvayâ rahitaḥ* san *mṛitavad bhavâmi. vidhi-durlalitair dûrî-kṛitâsi aho! manas tathâpi jîvati,* ato *'savaḥ* prâṇâ *durantâ, ity avehi.)*

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Z. 1. *Sarasvatyâḥ* praveçaṁ darçayati: *tataḥ praviçati*, iti. — *(K. Sarasvati* Vishṇubhakti-prayuktâ *vaiyâsiki*, ity arthaḥ.*)*

Z. 2. *Sarasvati sakhi!* iti sambodhanena yathâ Vishṇubhaktis tathâ vaiyâsikî Sarasvatî, iti sûcitaṁ, yataḥ svaprayatnavatî. *bhavatâ vidita-pûrvaiva pûrvaṁ viditâ* jñâtâ vidita-pûrvâ *bhâvânâm* ity atra utpattimatâm, iti çeshaḥ. nanu "câturmâsya-phalasya 'akshayyatvaṁ", iti çruter asiddho hetur, iti cheu, na: akshayyatva-çruter guṇârtha-vâdatvâd etat-paratvaṁ tasyâḥ; tad yathâ: iha karma-jito lokaḥ kshîyate, evam eva 'amutra puṇya-jito lokaḥ kshîyate, iti çruty-antara-virodhâc ca çravaṇa-vidhi-vaiyarthyâc ca hetor asiddhatâ asiddhâ, iti bhâvaḥ. *pûrvaiva 'anityatâ*, ity atra vîjam âha. *itihâse* bhavâni *aitihâsikâni*.

Çl. 14. *Ambujabhuvo* Hiraṇyagarbhaḥ, *sendrâḥ* Indreṇa sahitâḥ *devâḥ*, *asurâç* ca, *Manv-âdyâ* bhûpâlâḥ, *munayo* ṛishayaḥ, *mahî* dharitrî, *jaladharâḥ* sâgarâḥ, *parâḥ* adhikâḥ *koṭayaḥ* koṭibhyo adhikâḥ asaṅkhyâtâḥ *bhûtvâ* utpadya *nashṭâḥ* nâçaṁ prâptâḥ. alpâyushâṁ nâçe kâ parivedanâ? ity âçaṅkya 'âha: *kalpa-çatâyushâm* iti, *kalpânâṁ çatâni âyur* yeshâṁ, te tathâ; *kalpo* yuga-catushṭayaṁ, *çata*-çabdo asaṅkhyâta-vâcanaḥ. evaṁ ca sati, *bandhoḥ* putrâdeḥ *vapushi* dehe *phena-same* budbuda-sama-samaya-jîvite *pañcâtmake* pâñcabhautike *pañcatâṁ gate* maraṇaṁ prâpte sati, *yad udayate* utpadyate, ity *ayaṁ lokasya çokâvahaḥ* çoka-janako *mahân* anivâraṇîyaḥ *ko mohaḥ? aho* ity âçcarye; na ko 'pi, ity arthaḥ. — *(K. pañcâtmake* pṛithivy-âdi-mahâbhûtâtmake *sindhoḥ phena-same vapushi pañcatâṁ* maraṇa-rûpatâṁ pratyekam pañcatâṁ *gate* sati, *aho yad* yasmât *lokasya çokâvaho moho mahân udayate*, ataḥ *ko 'yam* anucita-hetukatvâd anirvacanîyaḥ, iti yâvat. Brahmâdînâm api nâçâc choko 'nucitaḥ, iti pratipâdayati: *bhûtvâ* iti. *Ambujabhuvo* Brahmâṇaḥ, *sendrâ devâsurâ*, *Manv-âdayo munayaç* ca *kalpa-çatâyusho bhûtvâ*, *mahî jaladharaç* ca *parâḥ koṭayaḥ* koṭy-adhikâ *nashṭâḥ*, ato vinâçishu bhâveshu çokânaucityaṁ, ity arthaḥ.*)*

Z. 12. çrutam arthaṁ sthirî-kartuṁ punaḥ punar anusandhehi, ity upadiçati; *tad* iti bhâvanâyâḥ phalam âha: *nitya* iti. *nityaṁ* Brahmaiva, anyat sarvam *anityaṁ*, etad-dvaya-*darçanaḥ*; yad vâ: *nityaṁ* nirantaram *anityasya* naçvarasya prapañcasya yad *vastu* adhishṭhânaṁ Brahma, tad yaḥ *paçyati*, saḥ *çokâvegaṁ* saṅsâraṁ *na paçyati*, ity arthaḥ. yato 'nyad anyad iva paçyan muhyati ekatvam anupaçyatâṁ ko mohaḥ kaḥ çokaḥ? ity-âdi çrutibhir apy udîritaṁ.

Çl. 15. uktam artham upanishadâ 'ârûḍhaṁ karoti: *ekam* iti: *yadâ* yadi *ekaṁ* nirasta-sad-dvitîyaṁ *Brahmaiva satyaṁ*, *itarat* Brahmânyat *vikalpitaṁ*. anirvacanîyaṁ sad-bhinnatvam eva 'anirvacanîyatâyâ lakshaṇaṁ, tayâ ca brahmânyasya mithyâ bhûtasya pratîtikasya naçvaratvât *ekatvam* eva pâramârthikam *anupaçyataḥ* samyagtayâ jânataḥ tava *ko moho?* na ko 'pi, ity arthaḥ; mohâbhâvât *kaḥ çokaḥ?* na ko 'pi, ity arthaḥ. evaṁ ca

sati ante brahma-bhâvanayâ brahmaiva bhavati; saṅsâry-âdi-bhâvanayâ 'ante saṅsâry eva bhavati, uktaṁ Gîtâyâṁ (VIII, 6):

"yaṁ yaṁ vâpi smaran bhâvaṁ tyajaty ante kalevaraṁ,
"taṁ tam eva 'eti, Kaunteya, sadâ tad-bhâva-bhâvitaḥ.'

hetoḥ çokâveçe svîyaṁ mano na 'arpaṇiyaṁ. arthât cet tadâ saṅsâry eva çokâd anirmukta eva syâd, iti bhâvaḥ. — (*K.* nityânitya-darçanam upapâdayati: *ekam* iti. *yadâ ekam eva brahma satyam, anyat* tu *vikalpitaṁ* vikalpavaçât siddham asatyaṁ, ity arthaḥ; tadâ *ekatvam anupaçyato* janasya *ko mohaḥ, kaç ca çokaḥ?)*

Z. 16. *Bhagavati*, iti Sarasvatiṁ sambodhayati; *he bhagavati* Sarasvati! *çokâvegâd dûshite me* mama *manasi viveko 'vakâçaṁ na labhata* eva, iti yojanâ. — (*K. viveka eva* iti, *viveko* vicâraḥ.)

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Çl. 16. snehasya 'anarthe hetutvaṁ prakaṭayati: *tathâ hi, upyante* iti. *naraiḥ* manushyaiḥ *priyâkhyâḥ* priyâ ity âkhyâ yeshâṁ putrâdy-abhilâshâṇâṁ, te priyâkhyâḥ, nâmnaiva priyatvaṁ, na svarûpataḥ. ta eva vastutaḥ *kleçâḥ* â utpatter â maraṇam iti kleça-janakatvât saṅsâra-hetutvâc ca te *upyante* âropyante. kîdṙiçâḥ kleçâḥ: *visha-valli-vîjaṁ* visha-kandaḥ, tadvad *vishamâḥ* duḥsahâḥ; *tebhyaḥ* abhilâshebhyaḥ *na cirât* jhaṭiti *snehamayâḥ* sneha-rûpâḥ *vajrâgni-garbhâḥ* vajrâgnivat *garbho* yeshâṁ, te ca te *aṅkurâç* ca dâru-cheda-pâtâdi-samarthâ *bhavanti, yebhyaḥ* snehâṅkurebhyaḥ *amî* tvayi dṙiçyamânâḥ *çataço* anantâḥ *çoka*-rûpâḥ *drumâḥ* vṙikshâḥ *rohanti* udbhavanti, ity arthaḥ. kîdṙiçâḥ çoka-drumâḥ: *kukûla-hutabhuk-dâhaṁ*, *kukûlaṁ* tusham eva, *hutaṁ* homa-dravyaṁ *bhunakti*, iti *kukûla-huta-bhuk* tushâgniḥ, tad-agni-dâhavad yo *dâhaḥ*, taṁ tadvat; karmaṇi ca 'upamânaḥ, iti ṇaṁ; *çanaiḥ* mandaṁ mandaṁ *dehaṁ* çarîraṁ *dahantaḥ*. tushâgni-dṙishṭânto duḥkhasya cira-pâkitva-sûcanâya, iti bhâvaḥ. punaḥ kîdṙiçâḥ çoka-drumâḥ: *dîptâ* yâḥ *çikhâḥ* duḥkhântara-smṙitayaḥ, tâsâṁ *sahasraṁ çikharâḥ* agrabhâgâḥ udbodha-rûpâḥ yeshâṁ, te. — (*K. narair visha*-rûpa-*vahner* yad *vîjaṁ*, tadvad *vishamâḥ priyâkhyâḥ* priyajana-nâmânaḥ *kleçâ upyante* âropyante, ity arthaḥ. *tebhyaḥ snehamayâ vajrâgni-garbhâṅkurâ na cirâd* acirâd *bhavanti, yebhyo* aṅkurebhyo *'mî çataçaḥ çoka-drumâ rohanti* jâyante. kîdṙiçâḥ: *kukûla-hutabhug-dâhaṁ dahantaḥ, kukûlâs* tushâs tadîyâgnivad *dâhena dâhantaḥ*. kîdṙiçâḥ: *dîpreṇa çikhâ-sahasreṇa vishamâḥ.)*

Z. 6. *sâdhu sampannaṁ* samyag jâtaṁ, ity arthaḥ.

Z. 7. *paraṁ* sthûlaṁ *akṙityam* akâryaṁ; kiṁ tad? ity âha: *yad* iti. *vyavasâyaḥ* udyogaḥ sva-çarîra-tyâgenâpi dadhîcivat sâdhushu 'upakartavyaṁ, ity âçaṅkya ity âha: *api ca* iti. *apakâriṇâṁ* nirantara-duḥkhakarâṇâṁ. *bhavato* manasaḥ *ko 'yam atyâvegaḥ* âdaraḥ, ity eshâ yojanâ.

Çl. 17. *ete parigrahâḥ* putra-kalatrâdayaḥ *tava sukhâya na bhavanti*, mama sukhâya mâ bhavantu, anyeshâṁ *puṅsâṁ* putra-kalatratvâd eva sukhadâyakâ bhavishyanti, ity âçaṅkya 'anyeshâm api puṅsâṁ na ebhyaḥ ko 'py upa-

kâraḥ, ity ata âha: *amîbhiḥ kvacit* kutrâpi *puṅsâm upakṛitir* upakâraḥ *kartâ* karishyate, *kṛitâ vâ, atha kriyate vâ;* na kvâpi kâlatraye 'py upakurvanti, iti sukha-hetavo 'pi na bhavanti, iti bhâvaḥ. nanu 'putrâdînâṁ lâlanâdau brahmânando 'nubhûyate' iti vadanti putriṇaḥ, tat kathaṁ putrâdînâṁ na sukha-janakatvaṁ? ity açaṅkya 'âha: *dadhati*, iti. *virahe* viyoge *marma-chedaṁ dadhati* pushṇanti; yady apy evaṁ *tad api* tathâpi, *aho* âçcarye, *jantavo vipulâḥ* bahavaḥ *âyâsâḥ* çramâḥ yeshâṁ te, *tad-arthaṁ* tat-prayojanâya *apârthakaṁ*, *vata* iti khede, *sîdanti* duḥkhitâ bhavanti. — *(K. amîbhiḥ* putra-pautrâdibhiḥ *kvacid upakṛitiḥ kâryâ* karishyamâṇâ, *kṛitâ, athavâ kriyate*, na hi naiva, ity arthaḥ. *ete parigrahâḥ* putrâdi-bândhavâḥ *puṅsâṁ sukhâya na hi bhavanti*, puṁâṅsas teshâṁ parigrahâṇâṁ *virahe* sati, *apârthakaṁ* nirarthakaṁ *tad-artham* âtmano *marma-chedaṁ dadhati* bibhrati, *tad api* tathâpy amî *jantavo, aho* âçcaryaṁ, *vata* khede, *sîdanti*, ity arthaḥ.*)*

Çl. 18. api ca ete çoka-yogyâ eva na bhavanti upakâritvâd, ity âha: *api ca, tîrṇâḥ*, iti. *etaiḥ pâpaiḥ kim iva duritaṁ kârito nâsi*, kiṁ tu sarvaṁ duritaṁ *kashṭaṁ* kârita eva. kashṭam eva 'âha: tvayâ upayâcitaṁ kṛitvâ *pûrṇâḥ* varshâ-kâlînâḥ *sarito* nadyaḥ *kati* kiyat-saṅkhyâ na *tîrṇâḥ?* api tu bahyas tîrṇâḥ, ity arthaḥ. *ke çailâh na laṅghitâḥ* na 'âkrântâḥ? api tu sarve. *krûrâṇâṁ* vyâghrâṇâṁ *sañcâreṇa ghorâ* bhayânakâḥ *vanabhuvo* araṇyasthalyaḥ *kati* kiyantyo *na 'âkrântâḥ?* api tu sarvâ eva. kârite 'py etâvaty anarthe *yato* asmât kâraṇât *dhana-madaḥ* lakshmî-garvaḥ, sa eva *mashî*, tad-yuktâni ata eva *mlânâni* çushkâṇi *vaktrâṇi* yeshâṁ, te *duriçâḥ* dushṭa-prabhavaḥ *kashṭaṁ* yathâ syât tathâ *dṛishṭâḥ*. evaṁ ca kâmâdibhyo virajitavyaṁ, iti bhâvaḥ. — *(K.* mano-viçishṭa-purushatvenaiva manaso 'dhyâsât taṁ purushaṁ praty eva 'âha: *tîrṇâ* iti. *ebhir* lobhâdibhiḥ *pâpair* durvṛittaiḥ *kim iva duritaṁ kârito nâsi? kim iva* ity atra *iva*-çabdaḥ saṁbhâvanâyâṁ. *yad* yasmâd *dhana-madena masîvan mlânaṁ vaktraṁ* yeshâṁ, tâdṛiçâ *duriçâs te* prasiddhâḥ *kashṭaṁ* yathâ syât tathâ *dṛishṭâḥ;* teshâṁ darçanam api nâtiprayâsaṁ vinâ 'iti darçayati: *tîrṇâ* iti. arthâd dhaninâṁ sânnidhyâya *pûrṇâḥ kati sarito na tîrṇâs* "tvayâ" iti çeshaḥ; *ke çailâ na laṅghitâḥ, krûrâṇâṁ* vyâghrâdînâṁ *sañcareṇa ghorâḥ kati vanabhuvo na âkrântâḥ*, ity arthaḥ.*)*

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Çl. 19. evaṁ vairâgya-hetau saty api, vairâgyaṁ na 'utpadyate, ity âha: *lâlitânâm* iti. *svasmât* sva-çarîrât *jâtânâm* utpannânâṁ bâla-bhâve cumbanâliṅganaiḥ *lâlitânâm*, ata eva *ciraṁ hṛidi sañcaratâṁ vichedo* viyogo *marma-chedâd* api *aruntudaḥ* vyathâ 'atiçayakârî. tatra dṛishṭântaḥ: *prâṇânâṁ vichedo* viyogaḥ sa yathâ *marma-chedâd* atipîḍâkaraḥ, tadvad ayam api, ity arthaḥ. — *(K. sva-jâtânâṁ* svasmâj jâtânâṁ putrâdînâṁ *vichedo marma-chedâd* apy adhiko *'runtudaḥ*, ity arthaḥ. kîdṛiçânâṁ: *ciraṁ hṛidi sañcaratâṁ* vakshasy âropitânâm, ity arthaḥ.*)*

Z. 3. *mamatá* madîyatvâbhimânaḥ, tasya *vásaná* sarva-kâlam anuvṛittiḥ, saiva *nibandhanaṁ* kàraṇaṁ yasya, saḥ.

Çl. 20. mamatà-sambandhàd eva duḥkham, ity asminn arthe sammatim àha: *uktaṁ ca, márjára,* iti. *márjára-bhakshite gṛiha-kukkuṭe* sva-gṛiha-poshita-kukkuṭe *yádṛiçaṁ duḥkhaṁ, tádṛik* tàdṛiçaṁ *kalaviṅke* caṭake *mamatá-çúnye múshake ca márjára-bhakshite na* duḥkhaṁ mamatà-çûnyatvàt; tasmàn mamataiva duḥkha-hetur, iti bhàvaḥ. — *(K. gṛiha-kukkuṭe* gṛiha-poshita-kukkuṭe *márjáreṇa bhakshite* sati *yádṛiçaṁ* duḥkhaṁ, *mamatá-çúnye kalaviṅke* caṭake *'tha vá múshike márjáreṇa bhakshite* sati *na tádṛiçaṁ duḥkhaṁ*, ity arthaḥ. *atha* ity athavà, ity arthaḥ.)

Z. 7. evaṁ sati mamatoccheda eva yatnaḥ kàryaḥ, ity àha: *tat* iti. *sarve* 'pi *anarthá* yasmàd, asau *sarvánarthaḥ* snehaḥ, tasya *víjaṁ* kàraṇaṁ, tàdṛiçasya *mamatvasya 'ucchede yatnaḥ káryaḥ*, ity arthaḥ.

Çl. 21. vicàràdhîno mamatvocchedaḥ, iti darçayati: *paçya, prádur* iti. *vapushaḥ* çarîràt *kati* kiyanto *vá kiṭáḥ* yûkàdayaḥ *na prádur bhavanti* na 'utpadyante? api utpadyanta eva. *yán* kiṭàn *tanoḥ* çarîràt *khalu* niçcayena *yatnato* yatna-pûrvam *apasárayanti* nishkàçayanti. *eshaḥ jagato* viçvasya *mohaḥ kaḥ*, *yat teshám* sva-çarîrotpannànàm *apatya-saṅjñáṁ vidháya* kṛitvà *sva-dehaṁ pari* samantàt *çoshayati*. yûkàdau sva-dehotpanne 'pi mamatàbhàvàn na deha-çoshaḥ, putre mamatàbhimànasya satvàd deha-çoshaḥ, ity arthaḥ, ko mohaḥ, iti bhàvaḥ. — *(K. çarírát kati vá kiṭá na prádur bhavanti, yán* kiṭàṅs *tanoḥ* çarîràd *yatnato 'pasárayanti*, tasmàj *jagataḥ ko 'yaṁ moho, yat teshám apatya-saṅjñáṁ vidháya* tad-viyoge *sva-dehaṁ pariçoshayati*, ity arthaḥ.)

Z. 12. *mamatva-granthiḥ* mamatvàbhimànaḥ.

Çl. 22. mamatva-granther durucchedyatvaṁ prakaṭayati; *tathá hi* iti. *avadhárayatu* sàvadhànà bhûtvà manasi *dhárayatu*, vismaraṇaṁ mà bhavatu, ity arthaḥ. *niranta* iti. *jantor* jîvasya *mamatva*-rûpo *páçaḥ*, tasya *yata* upàyàd *vimokshaḥ* tyàgaḥ, tam *upáyaṁ*, he *bhagavati*, tvaṁ *kiñcid jánási*, "tarhi vada" iti çeshaḥ. kîdṛiçasya mamatva-pàçasya: *nirantaram* anavaratam yo *'bhyásas*, tena *dṛiḍhi-kṛitasya*. punaḥ kîdṛiçasya: *snehena saha* vartante, iti *sasneháḥ* antaḥkaraṇa-vṛittayaḥ, tà eva *sútráṇi*, tair *grathitasya* gumphitasya. — *(K.* he *bhagavati! yato* yasmàd upàyàj *jantor mamatva-páçasya vimokshas*, tam *upáyaṁ jánási?* api tu jànàsi iti çiraç-càlanàd gamyaḥ praçnaḥ. mamatva-pàçasya kîdṛiçasya: *nirantarábhyásena* matatànuçîlanena *dṛiḍhikṛitasya*, *tat-sneha-sútra-grathitasya* mamatva-pàtra-vishaya-sneha-rûpa-sûtra-nirmitasya.)

Z. 18. *anityatábhávanam eva* anityatàvadhàraṇam eva *prathamo 'bhyupáyaḥ* mukhyo hetuḥ.

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Çl. 23. yat yasmàd hetoḥ *tava asmin mahati vitate* vistîrṇe *saṅsáre koṭayaḥ* koṭi-sàṅkhyakàḥ *pitṛ-ádayo na gatáḥ?* kiṁ tu gatà eva; *dháráḥ*

striyaḥ, *pitřivyâḥ* pitři-bhrâtaraḥ, *putrâḥ*, *pitâmahâç* ca, te api kiñ na gatâḥ? kiñ tu gatâ eva, iti sambandhaḥ. *tat* tasmâd hetoḥ *iha* jagati *suhřidâñ* bandhûnâñ *vidyut-pâtavad ujjvalân* dâruṇatayâ prakâçamânân *kshaṇañ* kshaṇa-mâtram eva *sañgamo* yais tân, *hřidaye* 'ntaḥkaraṇe *bhûyo bhûyaḥ* punaḥ punaḥ *niveçya* avadhârya niçcitya, *sapadi* tatkshaṇam eva *sukhîbhava*, ity arthaḥ. — *(K. vahati* dhârâ-vâhike *vitate 'smin sañsâre tava koṭayo janakâ̤dayo mřitâs, tasmâd iha* sañsâre *bhûyo bhûyo* vârañ vârañ *suhřidaḥ* putrâ̤dîn *vidyut-pâtavad ujjvalân kshaṇa-sañgamân hřidaye nidhâya sukhîbhava.)*

Z. 5. manda-buddhayaḥ pitři-prabhřitishu vyartham udara-tâḍanañ yathâ santâpam anubhavanti, vidushâñ punar evam asâre sañsâre atyanta-kaṭu-pariṇatau jñâte vairâgyam eva 'âvir bhavati; iti bhavân apy evam adyâ̤pi sañsâra-cakra-kaca-sambhramâd bambhramati, ity âçcaryam iva me bhavati, ity âçañkya 'âha: *bhagavati* iti.

Çl. 24. moha-çesho mâm adyâ̤pi na muñcati, ity âha: *kim tu*, iti. he *bhagavati! tava mukham* eva *çaçadharaḥ* candraḥ, tasya *dîdhitayaḥ* kiraṇâḥ, tebhyo *galitâḥ* nisřitâḥ *vimalâḥ* nirmalâḥ *upadeçâ* eva *piyûshâṇi* amřitâni, taiḥ *me* mama *hřidayañ* manaḥ *kshâlitam api* âtmâ̤vabodha-yogyañ sampâditam api, *çokọrmibhiḥ* laharîbhiḥ *malinañ kriyate* âvriyate. aho asambhâvanâ viparîta-bhâvanâ sañskârâḥ balavattarâḥ, ity arthaḥ. — *(K. tava* ityâdi *galitair vimalọpadeça*-rûpaiḥ *piyûshair* amřitaiḥ *kshâlitam api hřidayañ, çokọrmibhiḥ* punar *malinañ kriyate*, ity arthaḥ.*)*

Z. 8. *ârdrasya* nûtanasya *çoka* eva *prahâraḥ*, tasya.

Çl. 25. *munibhir upadishṭañ* mârgam upadiçâmi, ity âha: *akânda* iti. *nakâṇḍa-pâtaḥ* bâṇa-prahâro yatra, tathâ *jâtânâm* utpannânâm *ârdrâṇâm* abhinavânâñ *marma-bhedinâm* ativyathâ-kâriṇâm, etâdřiçânâñ *gâḍhâḥ* dřiḍhâḥ punaḥ punaḥ smârakâḥ ye *çokâ* eva *prahârâḥ*, teshâm *açintạiva* asañkalpa eva *mahạushadiḥ*, na 'anyâ, ity arthaḥ. — *(K. akâṇḍa-pâto* 'kasmâc chokasya nimittọpasthitis, tena *jâtânâñ gâḍha-çokâ̤tmaka-prahârâṇâm*, ity arthaḥ.*)*

Çl. 26. *etac ceto* mano *vâritañ* nivâritam *api*, *cintâ-santânaiḥ* cintâ-paramparâbhiḥ *abhibhûyate* parâbhûyate. tatra dřishṭântaḥ: *abhra-chedaiḥ* megha-paṭalair, indor idam *aindavañ* cândramasañ *bimbam iva*. kîdřiçair abhra-chedaiḥ: *muhur* vârañ vârañ *vâtena â* samantât *hřitaiḥ* nîtaiḥ, câlitair, ity arthaḥ.

Z. 16. *çânte vishaye* çoka-mohâ̤di-rahite *niveçaya* praveçaya.

Z. 18. *guhyañ* guptañ. *ârtânâñ* moha-çoka-pîḍitânâm *upadeçe na doshaḥ*, iti.

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Çl. 27. tad upadiçati: *nityam* iti. he manaḥ tvam! ity adhyâhâraḥ. *astaḥ* sarvathâ kâla-traye 'pi *çokaḥ* sañsâra-kâraṇîbhûtañ duḥkhañ yasmin, tâdřiçañ *Brahma*, *vâ* evâ̤rthe, brahmạiva *praviçya* advitîyatvena jñâtvâ;

'dvitîyâd vai bhayaṁ bhavati," iti çruteḥ. 'bhayaṁ dvitîyâbhiniveçataḥ syâd," iti çrî-Bhâgavatâc ca. âtmane hitâ *âtmaninâ* tâṁ *nirvṛitiṁ* parama-sukhaṁ *bhaja* prâpnuhi. tatra dṛishṭântaḥ: *grishme suçîtaṁ hradam iva;* yathâ caṇḍâṅçu-kara-santaptaḥ çîtaṁ taḍinîhradaṁ praviçya sukham anubhavati, tathâ saṅsâra-tapto brahma praviçya tat-sukham anubhavati, ity arthaḥ. nirguṇe nirâkâre nirvishaye kathaṁ manasaḥ pravṛittir? ity âçaṅkya âdau sâkâre pravṛittiḥ sukarâ, ity âha: kiṁ kurvan san: *jalada-nîlaṁ* ghana-çyâmam, *udâro* amûlyo yo *hâraḥ, keyûraṁ* bâhvor bhûshaṇaṁ, *kuṇḍale* karṇa-bhûshaṇe, *kirîṭaṁ* mukuṭam, etâni *dharati*, iti taṁ *Hariṁ, harati* saṅsâram ajñâna-tat-kâryam asau *Hariḥ*, taṁ *nityaṁ smaran;* sâkâra-smaraṇânantaraṁ nirâkâre manasaḥ sukha-praveçaḥ, iti bhâvaḥ. yathâ nûtano dhanurdharaḥ sthûlam api lakshyaṁ lakshî-kartum açaknuvânaḥ, abhyâsa-paripâka-vaçât keçântara-prota-varâṭikâṁ lakshî-karoti, tadvad, ity arthaḥ. — (*K.* nirantaraṁ çarîra-viçishṭeçvara-bhâvanâ yogânudhyânaṁ vâ iti sâṅsârikaṁ duḥkhocchedasya 'upâya-dvayaṁ, tad-dvayam ardha-dvayena 'âha: *nityam* ity-âdi, *grishma* ity-âdi ca. *jalada*-ity-âdi viçeshaṇa-viçishṭaṁ *vâ Hariṁ nityaṁ* tvaṁ *smareḥ*. *astaḥ çoko* yasmât, tâdṛiçaṁ *brahma* yogânuçîlanât *praviçya vâ, âtmaninâm* abhedena 'âtma-sambandhinîṁ *nirvṛitim* ânandaṁ *bhaja; grishma-kâle çîtaṁ hradaṁ praviçya 'iva* brahmaṇa ânanda-svarûpatvena 'ânandasya 'âtmanînatvaṁ.)

Z. 5. *sarvathâ* sarva-prakâreṇa.

Z. 7. vairâgya-praveçam upakshipati: *vatsa* iti. *upadeça-sahishṇu* upadeça-grâhi *aparam* uktâd anyat.

Çl. 28. *pitari* janake, *tanaye* putre, *suhṛidi* sambandhini *vâ mṛityoḥ* maraṇasya *vaçam* adhînatvaṁ *prâpte* sati mṛite sati, *jaḍa-dhiyo* manda-matayaḥ *udara-tâḍam* udaraṁ santâḍya *alam* atyarthaṁ *çucâ* çokena atiçayita-çokena *bhṛiçam* atyarthaṁ *tapyante; çucâ santapyante,* ity pâṭhaḥ sugamaḥ. *tu* punaḥ *viyogaḥ* putrâdibhiḥ saha ity arthât *vidushâṁ* jñâninâṁ *çama-sukhaṁ vitanvan* vistârayan, *asâre* niḥsâre, *virasaḥ* kaṭuḥ *pariṇâmaḥ* phalaṁ yasya, tâdṛiçe *saṅsâre vairâgyaṁ dṛiḍhayati.* — (*K. jaḍa-dhiyo* janâḥ *pitr-âdau mṛityor vaçaṁ prâpte* sati, *udara-tâḍam* udaraṁ tâḍayitvâ, *çucâ santapyante, vidushâṁ tu* teshâṁ pitr-âdînâṁ *viyogo-vairâgyaṁ dṛiḍhayati.* viyogaḥ kîdṛiçaḥ: *çama-sukhaṁ* çânti-sukhaṁ *vitanvan.*)

Çl. 29. *prajânâṁ patiḥ* dhâtâ *etad vapuḥ* çarîraṁ *tvaṅ-mâtreṇa* tvacâ mâtreṇa *antaritam* âcchâditam *âmishaṁ* mâṅsaṁ yasya, evaṁ-bhûtaṁ *yadi punar na asrâkshîd* na 'utpâdayet, tadâ vapushi *nipatato gṛidhrân* mâṅsâçinaḥ pakshiṇaḥ, *dhvâṅkshân* kâkân, *vṛikân* vṛiddha-çṛigâlân, *çunaḥ* kukkurân, *krauñcân* cakrâṅgân, *pratyagraṁ* navaṁ *ksharat* yad *açraṁ* raktaṁ, tena *miçraṁ* militaṁ yat *piçitaṁ* mâṅsaṁ, tasya yo *grâsaḥ,* tasya *grahaḥ* âdânaṁ yatra yasyâṁ kriyâyâṁ yathâ syât tathâ *gṛihṇataḥ* kâṅkshataḥ, *kathaṁ vârayet?* na katham api, ity arthaḥ. tvaṅ-mâtrâchâdanam eva gṛidhrâdi-nivâraṇe hetur, ity arthaḥ. kîdṛiçaṁ vapuḥ: *navaṁ nîlaṁ* yat *nîrajaṁ* nîlotpalaṁ, tasya *dalaṁ,* tasya *upânto* agra-bhâgaḥ, tadvad *atisûkshmam* atiko-

malaṁ. — *(K.* vairâgyam utpâdya çarîrasya bîbhatsatayâ vairâgya-hetutvaṁ darçayati: *asrâkshid* iti. *prajânâṁ patir etad vapur yadi nava-nîla-nîraja-dalasya* ya *upântas*, tadvad *atisûkshmeṇa* 'âyatena *tvaṅ-mâtreṇa* carma-mâtreṇa *antaritam âmishaṁ* yasya, tâdṛiçaṁ *na asrâkshîn* na sṛishṭavân syât, tadâ *gṛidhra-dhvâṅksha-vṛikâṅs* tanau *nipatataḥ* ko vâ *kathaṁ vârayet? dhvâṅkshâḥ* kâkâḥ, *vṛikâḥ* kshudra-vyâghrâḥ. gṛidhrâdîn kîdṛiçân: *pratyagraṁ* tatkâlaṁ *ksharatâ* carmâvaraṇâbhâvât *sravatâ asreṇa* çoṇitena *miçraṁ* yat *piçitaṁ*, tad-*grâsârtham grahena gṛihṇato* mâṅsârthitvât teshâṁ.*)*

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Çl. 30. vairâgya-kâraṇîbhûtaṁ çarîraṁ doshaṁ pradarçya, çarîropakârakeshu doshaṁ pradarçayati: *çriyaḥ* iti. *çriyo* lakshmyâḥ *dolâ* ândolikâ, tadval *lolâḥ* cañcalâḥ *vishayebhyo jâtâḥ* srag-âdibhyaḥ utpannâ ye *rasâḥ* sukha-viçeshâḥ, te *prânte* samâptau *virasâḥ* vishâda-janakâḥ; *dehaṁ* çarîraṁ *vipadâṁ* vipattînâṁ *gehaṁ* gṛihaṁ; *mahad api* bahv api *dhanaṁ bhûri* bahuprakâraṁ *nidhanaṁ* maraṇaṁ; uktaṁ Câṇâkya-nîtau:

"arthânâm ârjane duḥkham, ârjitânâṁ ca rakshaṇe,
âye vyaye mahad duḥkhaṁ; katham arthâḥ sukhâvahâḥ?"

iti. *loko* janaḥ *vṛihac-chokaḥ* bahu-çokaḥ; *abalâḥ* striyaḥ *satatam* anâratam *anarthaḥ* svarûpa-nindâ-rûpaḥ *bahulo* yâsu, tâḥ. tathâ 'uktaṁ Vishṇupurâṇe:

"amedhya-pûrṇe, kṛimi-râçi-saṅkule,
svabhâva-gandhe 'py, açucau ca, sandrave,
kalevare mûtra-purîsha-bhâjane,
ramanti mûḍhâ, viramanti paṇḍitâḥ;"

iti. *tathâpi* evaṁ saty apy *ghore* bhayâvahe *pathi* saṅsâre *ratâḥ*, iti *bata* mahat kashṭaṁ! ity arthaḥ. paraṁ tu *âtmani na ratâḥ* na âtma-vicâraparâḥ, ity arthaḥ. tathâ 'uktaṁ Hari-vaṅçe:

"adhastâc chidritaṁ carma durgandha-paripûritaṁ,
mûtra-klinnasya tasya 'arthe mâ, râjan, brâhmaṇân vadhîḥ;"

iti. — *(K.* yady api 'ity arthe *yadâ*, yady api *vishaya-janyâ rasâ lolâlolâvad* vidyudvac cañcalâḥ, *prânte* paryante *virasâḥ*, *dehaṁ dehaṁ* prâpya *vipat*, pratidehe vipad, ity arthaḥ. *guruḥ çoko* yasya *loko* janas tâdṛiçaḥ; aluk samâso 'yaṁ. *abalâ satatam anartha-bahulâ*, *tathâpy asmin ghore pathi* saṅsâra-vâsanâ-rûpe *ghore* duḥkha-hetau *pathi*, *vata* khede, janâ *ratâ*, *na* tv *âtmani* brahmaṇi *ratâḥ*, ity arthaḥ.*)*

Z. 5. *sambhâvaya* mânaya.

Çl. 31. *pitâ*, *mâtâ* ca, *bandhuç* ca, *tanayaç* ca, *bhrâtâ* ca, *priyâ* ca, eteshâṁ *saṅyogaḥ*, *sadûra-viyoga eva* viyoga-janya eva; kârya-kâraṇayor abhedât sa viyoga eva, ity uktaṁ; *sadâ* sarvadâ *siddho* yadâ sa viyoga eva, *tadâ vidushâṁ* jñâninâṁ *kaḥ çokodayaḥ?* viyoga-janya-saṅyoge dṛishṭântân âha: *vartmani* mârge prâk-pratyak-sañcaratâṁ *panthânâm iva; bhraçyatâṁ* bhagnânâṁ *kshitiruhâṁ* tarûṇâṁ *nadyâm iva; pushkare* âkâçe virud-

dha-vikriya-vâyu-preritânâṁ *meghânâm iva; bhrâmyatâṁ* iti pâṭhe megha-viçeshaṇaṁ; *jalanidhau* sâgare *sâṅyâtrikâṇâṁ* potabaṇijâm *iva*. — (*K. pitr-âdînâṁ saṅyogo yadâ pânthânâṁ vartmani iva, nadyâṁ bhraçyatâṁ kshitiru-hâm iva, pushkare* gagaṇe *meghânâm iva, jalanidhau sâṅyâtrikâṇâṁ* baṇijâm *iva, bhûri-viyogaḥ siddho, vidushâṁ çokodayas tadâ kaḥ?* ity arthaḥ.)

Çl. 32. *manaḥ adya* idânîṁ *tân etân, mṛigatṛishṇikâyâṁ* marumarîci-kâyâṁ kalpito yo *arnavaḥ*, tasya *payaḥ* jalaṁ, tat-*prâyân* tanmayân mithyâ-rûpân pûrva-dṛishṭatvât *punaḥ paçyati*. etân kân? ity âha: *tâḥ* pûrva-pari-citâḥ *nava-yauvanâs* taruṇyo *nâryaḥ; madkukarâṇâṁ* bhramarâṇâṁ *vyâhâraḥ* sañcâro yatra, etâdṛiçâḥ *te* pûrva-paricitâḥ *drumâḥ* vṛikshâḥ; *ta eva man-dânilâḥ* vâyavaḥ. kîdṛiçâḥ vâyavaḥ: *prakarsheṇa unmîlantyo* vikasantyo *navâ* nûtanâḥ *mallikâs*, tâbhiḥ *surabhayaḥ* bahula-parimalâḥ. kîdṛiçaṁ manaḥ: *udâttaḥ* svecchâ-pravṛitto yo *vivekaḥ*, tena *mârjitaṁ* prochitaṁ *tamaḥ-stomam* ajñâna-samûha eva *vyalikam* indriyajâlaṁ yasya, tâdṛiçaṁ, ity arthaḥ. pûr-vaṁ yathârthatayâ 'nubhûtâ vanitâdayo 'nurâgam utpâdayanti sma, ta eva 'idânîṁ mithyâtvena parijñâtâḥ vairâgya-hetavaḥ, iti dhvanitaṁ. — (*K. adya mana udâtta-vivekena mârjitâ* apasâritâ *tamaḥ-stomâvali*, ajñâna-puñja-çreṇî yatra, tâdṛiçaṁ sat *punas tân etân* samprati *mṛigatṛishṇikâyâṁ* bhrama-vaçâj *jala-prâyân paçyati* mithyâtvena jânâti, ity arthaḥ. tân etân kân? ity âha: *nâryaḥ*, iti.)

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Z. 3. utpanna-vivekasyâpi âçrama-grahaṇam âvaçyakam, ity âha: *vatsa, yady api* iti. *gṛihiṇâ* gṛihasthena. *adya-prabhṛiti* adyârabhya *nivṛittiḥ* sukhâ-kârâ vṛittiḥ *sadharmacâriṇî*, saha dharmaṁ carati iti *sadharmacâriṇî* dhar-mapatnî, ity arthaḥ.)

Z. 7. nivṛittimato viraktasya çamâdayaḥ âvaçyakâḥ, ity abhipretya 'âha: *çama* iti. *upacarantu* sevantâṁ *amâtyâḥ* pradhânâḥ. yuvarâjasya karma *yauvarâjyaṁ*. *maitrî*, prîtiḥ, karuṇâ, matir, iti *catasraḥ prahitâḥ* preshi-tâḥ. — (*K. amâtyâ* ity antasyâpy upacarishyanti, ity arthaḥ.)

Z. 15. *âyushmatâ* bhavatâ. *svâsthyaṁ* vishaya-sambandha-râhityam *âpanne* prâpte sati. *kshetrajño* jîvaḥ *svâm* âtmîyâṁ *prakṛitiṁ* paramâtma-bhâvam *âpatsyate* prâpsyate. — (*K. kshetrajñaḥ* paramâtmâ.)

Çl. 33. "prakṛitim âpatsyate" ity uktam eva 'upapâdayati: *tvat-saṅgâd* iti. *dîpyate* anya-nirapekshatayâ prakâçate 'sau *devaḥ eka* eva; "ekam eva 'advitîyam" iti çruteḥ, sukha-duḥkhâdy-avasthâto nânâtva-pratîteḥ. kîdṛiçaḥ devaḥ: *çâçvato 'pi* shaḍ-bhâva-vikâra-çûnyo 'pi *tvat-saṅgât* tvad-upakḷipta-vishaya-saṅgât *prabhava-layau* janma-mṛityû, tâv eva *jarâ*, tayâ *upaplutâḥ* pṛithak kṛitâ yâ *buddhi-vṛittayaḥ*, tâsu *nânâ 'iva* bahudhâ 'iva. tatra dṛish-ṭântaḥ: *jaladheḥ* samudrasya *vîcishu* laharîshu pavana-sphâlitâsu *vyastâ* bhinnâ *mûrtir* yasya, etâdṛiçaḥ *ravir iva;* yathâ ravir eka eva lahari-kshobhâu nânâ, evam âtmâ buddhi-vṛitti-pratibimbitatvân nânâ, ity arthaḥ. uktaṁ ca:

"eka eva hi bhûtâtmâ bhûte bhûte vyavasthitaḥ,
ekadhâ bahudhâ caiva dṛiçyate jalacandravat;"

iti. kiṁ ca: he *vatsa! katham api* kenâpi prakârena' *vitatâ* vistṛitâḥ vishayeshu vartamânâḥ *vṛittiḥ saṅhṛitya* saṅkshipya, *tûshṇîṁ* nivṛittim *âlambase ced* aṅgîkaroshi cet, *tadâ sahajânanda-sândraḥ* svabhâvika-vijñâna-ghanaḥ· *âtmâ bhâti* prakâçate. kasmin ka iva: *prasanne* nirmale *âdarçe*, *â* samantât *dṛiçyate* asminn ity *âdarçaḥ* jalâdis, tasmin ity arthaḥ; nirmala-jala-tailâdau yathâ *ravir bhâti*, tathâ nirmalâsu buddhi-vṛittishv âtmâ, ity arthaḥ. — *(K. çâçvato* nityo 'yam âtmâ *devaḥ* ko 'pi, *jaladher vîcishu vyasta-mûrtir eko ravir iva, buddhi-vṛittishu nânâ 'iva* san *prabhava-laya-jaropaplavaḥ, prabhava* utpattir, *layo* maraṇaṁ, tâdṛiça *upaplava* âpad yasya, *tvat-saṅgât* tâdṛiçaḥ. he *vatsa!* tvaṁ *ced, vitatâ vṛittiḥ* sâṅsârikasya vyavasâyân *saṅhṛitya, tûshṇîm âlambase* nirvyâpâratvam âçrayasi, *tadâ prasanne âdarçe mukham iva* ekatâṁ *bhâti*. kîdṛiçaḥ: *sahajânandena sândro* vyâptaḥ; vyâptir atra 'abhedena bodhyâ.)

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Z. 3. upasaṅharati: *tad bhavatu*, iti. *jñâtînâṁ* Kâmâdînâm *udaka-dânâya* jalâñjali-dânâya; tilâñjali-dâne kṛite niranvaya-vinâço bhavishyati, iti bhâvaḥ. *avatarâmo* gachâmaḥ. —

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Pañcame 'ṅke vairâgyotpattim abhidhâya, idânîṁ shashṭhe 'ṅke prabodhotpattim abhidhâtuṁ jîvanmuktim upakramya, tasyâḥ kramaṁ darçayan Çânti-praveçaṁ prastâvayati.

Z. 11. *çântir* nâma vâhyeshu vastushu antaḥkaraṇoparatiḥ. *âdishṭâsmi* âjñaptâsmi. *viditam eva* jñâtam eva.

Çl. 1. *tanayeshu* kâmâdishu *astaṅgateshu* satsu; *vairâgyaṁ bhajate* tasmin *vairâgya-bhâji* râga-çûnye, *viçesheṇa lîno moho* yasmât, tâdṛiçe *manasi praçamam* âtyantikaṁ çamaṁ *prapanne* prâpte sati; *pañcasu kleçeshu*, avidyâ-asmitâ-râga-dveshâbhiniveçâḥ *kleçâḥ*, mithyâjñânam *avidyâ*, buddhy-âtmanor aikyâdhyâsaḥ *asmitâ*, vishayechâ *râgaḥ*, sasâdhane duḥkhe apritir *dveshaḥ*, maraṇâd bhayam *abhiniveçaḥ*, teshu *samaṁ* sama-kâlaṁ *samîhâṁ* vâsanâṁ *gateshu* saṅskâra-rûpatâṁ prâpteshu, *purushaḥ* kshetrajñaḥ *abhitaḥ* sarvatra sveshu pareshu *tattvâvabodhaṁ* sva-svarûpâvabodhaṁ *tanoti* vistârayati; tad uktaṁ: "yo na hṛishyati, na dveshṭi, na çocati, na kâṅkshati" iti. — *(K. tanayeshu* kâma-krodhâdishu *astaṁ gateshu* satsu; *vilînaḥ* palâyito *moho* yasmât, tâdṛiçe *manasi praçamaṁ* vishaya-vairâgyaṁ *prapanne* sati; *pañcasu* mada-mâtsarya-râga-mâna-dvesha-rûpeshu *kleçeshu çamaṁ* nâçaṁ *gateshu* satsu, *purushaḥ* paramâtmâ *tattvâvabodham abhitaḥ* sarva-dikshu *tanoti*, iti bhavishyat-sâmîpye vartamânatâ, purusha âsanna-tattvâvabodhaḥ, ity arthaḥ.)

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Z. 1. *tvaritataram* atiçighraṁ. *anunîya* saprema mânayitvâ. *mantrayanti* vicârayanti.

Z. 5. *râjakulaṁ* râja-gṛihaṁ. *piyûsheṇa 'iva* amṛitena 'iva. — *(K. râja kulaṁ* râjadhânîṁ "Vivekasya" iti çeshaḥ.)

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Çl. 2. vastu-tattvam upadiçati: *asatâm* iti. *yatra* yasmin râjakule *asatâm* mohâdinâm *nigraho* daṇḍaḥ; yatra *yamâdayaḥ santaḥ* vivekânugâmitvât *pûjyâḥ;* yatra *jagat-svâmî* Nârâyaṇaḥ *vaçyaiḥ* premâdibhiḥ, *devam* îçvaram *anujîvanti* te *devânujîvino* jîvâḥ, tair *ârâdhyate* pûjyate. — *(K. asatâm* kâma-krodhâdinâm. *vaçyair anujîvibhiḥ* yama-niyamâdibhir. *jagat-svâmî* paramâtmâ.*)*

Z. 10. *aye adya* iti, "aye adya khalu râjakulam", ity-âdi.

Z. 11. *kîdṛiçî* kim-prakârâ *svâminaḥ purushasya manasi* nigrahârtham *pravṛittir,* ity arthaḥ. — *(K. svâminaḥ purushasya* paramâtmanaḥ.*)*

Z. 13. *svâmy eva* âtmaivâ *sâmrâjyam* âtmârâmatvam *alaṅkarishyati* aṅgikarishyati.

Z. 14. *yathâ* yataḥ *âtmânam* paramâtmânam *anusandhatte* prapañca-prâtikûlyena paramâtmatvena 'avadhârayati, *tataḥ deva eva svârâṭ,* svasminn â samantâd râjate iti svârâṭ âtmârâmaḥ; samyak cid ânandâbhedena râjate *samrâṭ* jñânânandâbhinnaḥ, ity arthaḥ. tathâ cha Chândogye: "sa ca esha evam vijânan âtma-ratir, âtma-krîḍa, âtma-mithuna, âtmânandaḥ, sa *svârâṭ* bhavati," iti. — *(K. svârâjyam* svarga-râjyâdhipatyam, *sâmrâjyam* sakala-râjâdhirâjatvam.*)*

Z. 16. *mâyâyâm* mûlâvidyâyâm *kîdṛiçaḥ* katham *anugrahaḥ?* na katham api, ity arthaḥ.

Z. 17. "na katham api" ity uktam tad eva çaṅkate: *nanu* iti. *sarvâ-nartha-vîjam* sarveshâm anarthânâm vîjam mûla-kâraṇam, ata eva *nigrâhyâ,* ity arthaḥ. — *(K. mâyâm sarvânarthâ* ity-âdi-rûpâm *manyate,* ity arthaḥ.*)*

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Z. 1. *sthitiḥ* vyavasthâ. — *(K. râjakulasya* râjadhânî-sthita-lokasya *sthitir* vyâvahâraḥ.*)*

Çl. 3. mâyâ-nigrahe hetum âha: *nitya* iti: *nityaḥ* âtmâ, *anityam* tato 'nyat, teshâm *vicâraṇâ praṇayinî,* praṇayaḥ prîtiḥ yasyâḥ sâ praṇayinî prâṇa-priyâ; *vairâgyam* vîta-râgatâ *ekam* mukhyam *suhṛit* hitâhita-prâpti-parihâra-janakam; *samîcînâni mitrâṇi yama*-niyamâsana-dhyâna-dhâraṇâḥ; *çamâdayaḥ, çamo* mano-nigrahaḥ, *damaḥ* indriya-nigrahaḥ, *prâyo*-grahaṇât santoshaḥ, ete *sahâyâḥ* sahakâriṇo *matâḥ; maitrî* parânudvega-janikâ sâ *âdir* yâsâm tâḥ, uktam paricaranti kurvanti tâḥ *paricârikâḥ* ukta-kâriṇyaḥ, ity arthaḥ; *mumukshâ* mokshecchâ *sahacarî* sakhî, ity arthaḥ. etasmin tad-buddhir *mohaḥ, mamatâ* svakîyatvâbhimânaḥ, *saṅkalpo* manaso abhiniveçaḥ, *saṅgo* vishaya-sâmmukhyam, ete *ripavaḥ balâd* âtma-jijñâsâ-balât *nityam* avaçyam *ucchedyâḥ* nâçanîyâḥ, ity arthaḥ. — *(K. praṇayinî* sakhî "mater" iti çeshaḥ; *suhṛin* "manasaḥ" iti çeshaḥ; *suhṛic* ca 'atra prîtikṛit; *mitrâṇi* ca prabodhodaya-kârya-sahâyâḥ, *sakhâyaç* ca kâryopadeshṭâraḥ, iti bhedas, tat sarvam manaso bodhyam; *sahacarî* patnî "purushasya" iti çeshaḥ. *balâd ucchedyâ ripavo* 'pi purushasya bodhyâḥ; *saṅkalpaḥ* kâminaḥ karma-mânasam, *saṅgo* vishayâsaṅgaḥ.*)*

Z. 7. idânîm dharmasya 'anurâgam přichati: *atha* iti. *praṇayaḥ* prîtiḥ; *svâmino dharmasya* iti samânâdhikaraṇe shashṭhyau.

Z. 8. uttarayati: *putri* iti. he *putri! vairâgya-sannikarshâd* vairâgya-sambandhât *prabhřiti* ârabhya, *nitântam* atiçayena *iha* asmin loke *amutra* paraloke *phala-bhogaḥ* putra-svargâdi-sâkshâtkâraḥ, tatra *virasa eva* vimukha eva, iti.

Çl. 4. tatra hetum âha: *tena sa*, iti. *sa* svâmî *tena* hetunâ *pâpa-phalân narakâd iva puṇya-phalâd api* svargân *nâçino* naçvarât *bhayam bhajati* prâpnoti; tad yathâ: "iha karma-jito lokaḥ kshîyate, evam eva 'amutra puṇya-jito lokaḥ kshîyate," iti çruteḥ. *karma*-phalânityatvâd hetoḥ *samujjhitaḥ* tyaktaḥ *kâma-samanvayaḥ* phala sambandho yasmin, etâdřiçam *sukřitam karma kathañcana* kenâpi prakâreṇa *na manyate* na 'angîkaroti. — *(K.* svâmî *pâpasya phalân narakâd iva puṇyasya phalâd api bibheti*, yato *nâçinaḥ; ity* ato hetoḥ *samujjhita-kâma-samanvayas* tyakta-kâmanâ sambandhaḥ *katham sukřitam karma* sukřita-janakam karma *anumanyate*, naiva 'anumanyate, ity arthaḥ.*)*

Z. 14. kâmyam na karoti cen, mâ kriyatâm; nityâkaraṇe pratyavâyaḥ syâd, ity âçaṅkya 'âha: *kim tu* iti. *svâminaḥ* svâtmanaḥ *pratyak-pravaṇatâm* âtmaika-nishṭhatâm *vicintya* dřishṭvâ, *asau* dharmaḥ, *křitam křityam* mano vairâgya-rûpa-kâryam yena, tâdřiçam *âtmânam matvâ*, *svayam eva çûnya-vyâpâro 'bhût* vyâpâra-rahito 'bhût, ity arthaḥ. evam uktam bhavati: karmâṇy anena tyayante, iti na, kim tu karmabhir eva 'ayam tyajyate, iti na, nityâkaraṇe pratyavâyaḥ. tathâ 'uktam: "na karmâṇi tyajed yogî, tyajyate karmabhiḥ svayam, yato moha-phalam karma" iti. nanu karmaṇâm svatantra-phala-sâdhanânâm katham mano-vaimalya-hetutvam anya-hetor anyatra 'ahetutvâd, iti ced ucyate, saṅyoga-přithaktva-nyâyena ity avaihi. dharmeṇa pâpam ayam nudati, yoginaḥ karma kurvanti saṅgam tyaktvâ 'âtma-çuddhaye, iti çruti-smřityoḥ sattvât. uktam ca 'asmad-gurubhiḥ: nityâdibhir ârâdhitârâdhya-pâda-bhagavad-ânugrahâd ativimala-mânasaḥ svayam eva 'ittham jagat-tattvam âlocayati, iti. apare tv evam varṇayanti: tam etam vedânuvacanena brâhmaṇâ vividishanti yajñena dânena tapasâ 'nâçakena, iti vâkyena 'agni-hotrâdîni jñânâya vidhîyante, na ca vâcyam adhikârântara-sambandhasya jñânâdhikâra-sambandho 'bhiniyukta-viniyoga-virodhâd, iti; tan na, paçu-prakaraṇe paṭhitât khâdiro yûpo bhavati, iti vâkyâd khâdiratvam křitvartham api tasminn eva prakaraṇe paṭhite khâdiram vîrya-kâmasya yûpam kurvîta, iti vâkyântareṇa vîrya-çeshatayâ vidhîyate, tadvan na viniyukta-viniyoga-virodhaḥ; ity alam vistareṇa. — *(K. pratyak-pravaṇatâm* prâtikûlya-gâmitvam.*)*

Z. 16. *Mahâmoha-vřittânta*-çeshasya Çânti-dvârâ praçnam avatârayati. *nilîya* âchâdya. *teshâm* upasargâṇâm.

Z. 18. *prarocanâya* pratâraṇâya. *madhumatyâ* kayâcit siddhyâ. *eteshu* upasargeshu. *upasargâḥ* antarâyâḥ prâtibhâdayaḥ:

"pràtibbaḥ, çravaṇo, devo, brahmậvartau tathâ 'aparau,
pañca 'ete yoginàm̃ yogam̃ vighnam̃ kurvanti sarvadà";

iti Dattàtreyeṇà 'uktam̃. — (*K. svâminaḥ prarocanâya* iti sàṅsârika-sukhậrtham, ity arthaḥ. *madhumatî* siddhi-viçesho, yayà sarva-bhogyopasthitir akàmeṇậpi bhavati. *upasargâ* yogopasargà aṇima-laghimậdayaḥ.)

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Z. 4. *aindrajâlikî* avidyamànậrtha-prakàça-rùpà. *kậpi* akathanîya-rùpà.

Çl. 5. *eshaḥ* purusho *yojanânâm̃ çatam̃*, kroça-catushṭayena 'eka-yojanam̃, evam *yojana-çatam̃ çabdân çr̆iṇoti* àkarṇayati. *tâs tâḥ* atiprasiddhàḥ *açrutâḥ veda-purâṇa-bhârata-kathâḥ âvir bhavanti* prakaṭî-bhavanti. *vâṅmayâḥ* vàg-vikàràs *tarkâḥ âvir bhavanti* sphuranti. *çucibhiḥ* vyàkaraṇa-çuddhaiḥ *padaiḥ çâstrâṇi kâvyâni vâ ichayâ svayam̃ grathnâti* racayati. *lokân* bhûr-àdîn *bhrâmyati* gachati. *Meroḥ* imàḥ *mairavyaḥ*, tà *ratna-sthalîḥ* ratna-khacitàn uparitana-bhûbhàgàn *sphuṭa-ruco* dedîpyamânàn *paçyati.* — (*K. esha* svàmî *yojana-çatâd* api *çabdân çr̆iṇoti. açrutâ* api *te te* prasiddhàḥ *purâṇậdînâm̃ gâthậdayo* gîtậdayaḥ, *âdi*-padàt kavitvàni ca, *âvir bhavanti*, *vâṅmayâ* vàkya-svarùpàḥ. *lokân bhrâmyati* "pàdacàram̃ vinà" iti çeshaḥ. *mairavîr* Meru-sambandhinî *ratna-sthalîḥ paçyati*; kîdr̆içîḥ: *sphuṭa-ruca* ujjvala-prabhavàḥ.)

Z. 10. *madhumatyâ* siddhyà kalpità yà *bhûmiḥ*, tàm *âpannaḥ* pràptaḥ san ity adhyàhàraḥ, *sthânậbhimâninîbhir devatâbhiḥ upachandyate* pralobhyate. pralobhanam eva darçayati: *bho* iti. *anupâdhi-ramaṇîyaḥ* sahaja-sundaraḥ. *Vidyâdharîjanaḥ tvâm upasthitaḥ* pràptaḥ. kîdr̆içaḥ Vidyàdharîjanaḥ: *vividhâ* nànà-prakâràç ca te *vilâsâḥ* vibhramàç ca netra-kara-caraṇậṅga-hàva-bhâva-lalita-ceshṭà-bhedàḥ; *lâvaṇyam̃* ca vastra-kanaka-mauktikậdy-àbharaṇậnulepena yatra bhaṅgi-racanà-rùpam̃, tad eva *puṇyam̃* kàrye kàraṇopacàraḥ, *tanmayaḥ* tat-pradhànaḥ. punaḥ dadhy-àdarçậdi-*maṅgalậrthe vyagrâḥ pâṇayo* yasya saḥ. *praṇaye* prîtau kartavyatàyàm̃ *peçalaç* caturaḥ. — (*K. madhumatîm bhûmim̃* siddhim *âpannaḥ* purushas *tat-sthânậbhimâninîbhir* mairava-sthànậbhimànam̃ purushasya janayantîbhir *devatâbhir* upachalyate pratàryate. upachalanậkàram àha: *bho* ity-àdi. *ramaṇîyo 'yam* ity atra "deçaḥ" iti çeshaḥ. *esha tvâm upasthito Vidyâdharîjanaḥ*, ity anvayaḥ. *veço* maṇḍanam̃; *vilâso* helà-lîlậdi; *lâvaṇyam̃* saundaryam; *maṅgalậdi* iti maṅgalậrthậdi-*pâṇir* ity arthaḥ. *praṇayo* vàtsalyam̃, tena *peçalo* manoharaḥ.)

Çl. 6. *kanakasya* suvarṇasya *sikatâ* bàlukà, tad-yuktàni *sthalâni* yàsu, tàḥ *sravantîḥ* nadîḥ *bhaja* sevaya. *pr̆ithu-jaghanâḥ* sthùla-nitambàḥ, *kamalậnanâḥ* padma-vadanàḥ, *ghanâḥ* nividàḥ *ûravo* yàsàm̃, tàḥ *bhaja*. *marakatam̃* ratna-viçeshaḥ, tasya *dalâni*, tadvat *komalâḥ vanậlîḥ* vana-çreṇayaḥ *bhaja*. *nijena* svena *puṇyena jitân* arjitàn *sarva-bhogân* vishayậnandàṅç *ca bhaja*. — (*K. sikatina* iti *ina*-pratyayaḥ svarậntaḥ, *kanaka-sikatâ*-yuktàni *sthalâni* yàsàm̃, tàdr̆içîḥ *sravantîr nadîḥ*. *ghanorûr* vipulatvena paraspara-saṅsaktàḥ *kamalậnanâḥ*. *marakata*-nishpanna-*dalâ vana-çreṇîç* ca. *nija-puṇya-jitân* etad-bhinna-*sarva-bhogâṅç ca bhaja*, ity upachandyate, ity arthaḥ.)

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Z. 1. *çlâghyam* atisamîcînaṁ. *anumoditam* eva 'idaṁ, na 'anyathâ ity uktaṁ. *protsâhitaṁ* sodyogaṁ kṛitaṁ; bhavatu ko virodhaḥ? ity aṅgikâraḥ *sammatiḥ*. — *(K. sampratipattiṁ* sammatiṁ.)

Z. 4. *vâgurâṁ* sthûla-rajju-nirmitaṁ jâlaṁ.

Z. 6. *na khalu na khalu* na hi na hi, ity arthaḥ.

Z. 8. *pârçva-vartinâ* nikaṭa-vartinâ *tarkeṇa* sad-asad-vicâraṇena, *sarvân* mâyâ-manaḥ-saṅkalpâdîn *krodhâveçena* kopâvirbhâvena *kashâyite* ârakti-kṛite *netre* yasyâṁ kriyâyâṁ yathâ syât tathâ *âlokya, abhihitaḥ* uktaḥ *svâmî*. kim uktam? ity âha: *svamin* iti. *vishayâ* eva *âmishaṁ* mâṅsaṁ, tasya *grâsaṁ gṛidhnanti* abhilashanti te *gṛidhnavaḥ*, taiḥ *âsthânî-dhûrtakaiḥ* sabhâ-pratâraṇâya gṛihita-baka-vrataiḥ. *teshv eva* pûrva-pariciteshv eva, *tathaiva* ukta-prakâreṇa *vishamâḥ* duḥsahâḥ *vishayâ* eva *aṅgârâs*, teshu na *avabudhyase* na jânâsi. — *(K. âsthânî* sabhâ, tatra bahubhir nânâvidhaṁ prayujyamânatvâu nishṭhâ-rahitâ eva *tarkâ* bhavanti, tâdṛiçair *ebhiḥ kiṁ*, ity arthaḥ. *âsthânî-vakair* iti pâṭhântaraṁ, tatra ca *vakair* dhûrtaiḥ sabhâ-dhûrtair, ity arthaḥ.)

Çl. 7. *bhava* eva saṅsâra-bhava eva *sâgaraḥ* samudraḥ, tasmât *târaṇâya* pâra-gamanâya *yâ yoga* eva *tariḥ* naukâ *tvayâ âçritâ* prâptâ, *adhunâ* idânîṁ *tâṁ* naukâṁ *na cirât parimucya* tyaktvâ *aṅgâra-nadiṁ* vishama-vishaya-pravâhaṁ *kathaṁ vigâhase* âlodayasi. — *(K.* yâ *yoga*-rûpâ *tarir bhava-sâgara-târaṇâya sucirât tvayâ samâçritâ, adhunâ madât tâṁ parimucya, katham aṅgâramayî nadî vigâhyate?* ity arthaḥ.)

Z. 18. *tad-vacanam âkarṇya* tarka-vacanaṁ çrutvâ. *avadhîritâ* tiraskṛitâ.

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Z. 2. *svâminâ* purusheṇa.

Z. 5. *svâmi-niyogaṁ svâmino* vivekasya *niyogam* âjñâṁ *sampâdayâvaḥ* karishyâvaḥ, *iti nishkrânte*.

Z. 7. *(K. praveçaka* iti çânti-çraddhâ-prayojyatvât.)

Çl. 8. *saṅsâra* eva *vârâṁ* jalânâṁ *nidhiḥ* samudraḥ, tasya *pâre* parapâre *tîraṁ* mayâ *adhunâ* idânîm *avâpta-kalpaṁ* prâpta-prâyaṁ; "mayâ" iti sarvatra yojanîyaṁ. anekânartha-vyâptasya saṅsâra-niradheḥ kathaṁ pâra-prâptir? ity ata âha: *tîrṇâḥ* iti. *kleçâḥ* avidyâ-asmitâdayaḥ pañca, ta eva *mahântya ûrmayo* laharyaḥ *tîrṇâḥ*, *bhîmâs* trâsa-hetavaḥ, *mamatvam* eva *bhramâḥ* âvartâḥ *parihṛitâḥ* vañcitâḥ. *mitraṁ* ca, *kalatraṁ* ca strî, *bandhavaç* ca suhṛidaḥ, ta eva *makarâḥ* matsyâḥ, *grâhâḥ* çiçumârâḥ, teshâṁ *grahaḥ* grahaṇaṁ dhâraṇaṁ, tat-pûrvikâḥ *grastayo* grâsâḥ *çântâḥ* praçamitâḥ. *krodha* eva *aurvâgniḥ* vaḍavânalaḥ *apâkṛitaḥ* nirâkṛitaḥ. *tṛishṇâ* eva *latâ-granthayaḥ vighaṭitâḥ* viyojitâḥ. çrîmad-Bhagavad-bhakter na kim api durlabhaṁ, iti bhâvaḥ. — *(K. yasyâ* Vishṇubhakteḥ *prasâdân mayâ saṅsâra-vârâṁ nidheḥ* parâm eva *pâraṁ,* tâdṛiçaṁ *tîram avâpta-kalpam* alpâvaçishṭa-

prâptikam *adhunâ* laṅghitavyaṁ, ity arthaḥ. samudra-dharmân rûpayann âha: *tîrṇâ* iti. yâcanâdi-*kleçâ* eva *mahormayas tîrṇâḥ*. *mamatva*-rûpâ *bhramâ* âvartâ *bhîmâ* bhîshaṇâḥ *parihṛitâ* aspṛishṭâḥ. *mitrâdi*-rûpâ ye *makara-grâhâ* hiṁsra-jantavas, teshâṁ *graho* grâsas, tad-rûpâ *granthayo* bandhanâni *krântâ* laṅghitâḥ, ity arthaḥ. *krodha*-rûpo *vaḍavâgnir apâkṛitas* tyaktaḥ. *tṛishṇâ*-rûpâs tîra-sannidhau *latâ-granthayo vighaṭitâ* apasâritâḥ, ity arthaḥ.)

Z. 16. *niranukroçasya* nirgato 'nukroço' dayâ yasmât, nirdayasya ity arthaḥ. *mukham âlokayishyâmi* ity anena mâninîtvam âdarçitaṁ. — (*K. niranukroçasya* nirdayasya cirakâlam upekshaṇât. *svâmino* Vivekasya.)

Z. 19. *devi* iti sambodhanena tvam iti sâdhvîyasî ity api 'idam asmin samaye anucitaṁ, iti bhâvaḥ. — (*K. devo* Vivekaḥ.)

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Z. 1. kiñcit kopaṁ parihârya vadati: *sakhi na dṛishṭâ tvayâ* iti.

Çl. 9. tâṁ *daçâm* eva çrâvayati: *çṛiṇu*, *bâhvor* iti. *ahaṁ kaiḥ kaiḥ duritaiḥ* pâpaiḥ *durvidagdhaiḥ* dushṭa-buddhibhiḥ, *hataṁ* nashṭaṁ yad *vidhi-balaṁ* daiva-balaṁ, tasmân nirbhâgyatvât *sapadi* tatkâlam eva *dâsîṁ kartuṁ* svâdhînâṁ sampâdayituṁ *na îhitâ* na tarkitâ? api tu sarvair api, ity arthaḥ. nirbhâgyatve hetuḥ: *Viveke dûra-saṅsthe* dûraṁ gate sati. dâsîtva-sampâdakam âha: *bâhvoḥ* hastayoḥ *dalitâḥ maṇayo* yâsu tâḥ; *cûḍâ-ratnaṁ* tasya *grahe nikṛitayo* nyakkârâḥ, keça-grahaṇâkarshaṇa-rûpâs tiraskârâḥ, iti yâvat, tâbhir *dûshitaḥ* troṭitaḥ *keçapâço* dhamillaḥ. evaṁ ca sati 'idaṁ phalitaṁ, vivekaṁ vinâ nyâya-mâtra-dagdha-cittaiḥ upakramopasaṅhârâbhyâṁ çruti-tâtparyânabhijñair upanishada upaplâvyanta eva. — (*K. viveke* vicârya-tattvârtha-nirṇaya-rûpe mat-svâmini *dûra-saṅsthe* sati, mâṁ *dâsîṁ kartuṁ* sva-vyâkhyâtârtha-paratayâ svavaçâṁ kartuṁ *kaiḥ kair durvidagdhair* duritaiḥ pâpais tattac-châstraiḥ *na 'ahaṁ sapadi hata-vidhi-vaçâd îhitâ* ceshṭitâ, tattac-ceshṭâm âha: *bâhvor* iti. balâd âkarshaṇe *bâhvoḥ kaṅkaṇânâṁ çreṇayo dalita-maṇayaḥ* sadyo *bhagnâḥ*, *cûḍâratna-grahaṇa*-rûpâbhir *nikṛitibhiç* tiraskâraiḥ *keçapâço dûshitaḥ*.)

Z. 7. *durvilasitaṁ* duççeshṭitaṁ. *aparâdhâbhâvaṁ* vyanakti: *tena hi* iti. *tena hi* avadhâraṇe. *mahâmohenaiva kâmâdi-dvâreṇaiva manaḥ prabodhayatâ viveko dûrî-kṛitaḥ*, iti yojanâ. *naisargikaṁ* nirupâdhikaṁ svâbhâvikam, iti yâvat. *samaya-pratîkshaṇam* abhyudaya-kâlâvekshaṇaṁ; kulaṭâs tv anyam âçrayante, svâmino vipadam âlokya na samayaṁ pratîkshante, iti bhâvaḥ. *sambhâvaya* sammânaya. *apahatâ* mâritâ. — (*K. tena hi* iti, mahâmohena *kâmâdi-dvâreṇa manas* tat-pitaraṁ *tathâ tathâ* asad-arthaṁ *prabodhayatâ*, ity arthaḥ.)

Z. 13. upanishad-artha-pratipâdakatayâ gîtâṁ viçinashṭi: *vatsayâ* iti. *rahasi* nirjane deçe. *gurûṇâṁ* viveka-pravartakânâṁ çvaçurâdînâm *adhyaksham* agrataḥ. — (*K. gurûṇâṁ* çvaçurâṇâm âdipurushâṇâṁ.)

Z. 18. viveka-*svâminaḥ* iti karmaṇi shashṭhî, viveka-rûpaṁ svâminaṁ prati *niruktaḥ* uktaḥ, ity arthaḥ.

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Z. 2. *parikrâmati* bhramarikâṁ kṛitvâ, ity arthaḥ.

Z. 4. *vatse* çraddhe!

Z. 5. *gṛihitopadeçaiva* gṛihitâjñaiva. — (*K. gṛihitoddeçâ* jñâta-tadîya-sthiti-sthânâ.)

Z. 6. *katham iva* iti kutra kutra, ity arthaḥ.

Z. 7. *anupravishṭâ* antargatâ. — (*K. Vishṇubhaktyâ 'âsîd* iti, *prâg eva kathitam âsîd*, ity anvayaḥ. *tarkavidyâ-bhayâd* iti, âtma-nânâtva-pratipâdakatvât tasyâ ekatva-vâdinyâ upanishado bhayaṁ.)

Z. 10. *tarkavidyâyâḥ* iti pañcamî.

Z. 11. *pratoshyati* varṇayishyati, kathayishyati, iti yâvat. *tad âgachatu devo* Vivekaḥ "purusha-nikaṭaṁ" iti çeshaḥ. *eshaḥ svâmî* purushaḥ. *vivikte* ekânte.

Z. 14. *prakrama-viruddhaḥ* upakrama-viruddhaḥ *samudâcâraḥ* çishṭâcâraḥ. *pitṛi-bhâvaṁ* pitṛitvam *âpannaḥ* prâptaḥ. — (*K. samudâcâraḥ* sambhâshaṇaṁ.)

Çl. 10. *devâḥ* bhû-devâḥ *purâ hi* pûrva-kâle *hi* niççitaṁ *dharmâdhvani* dharma-mârge *nashṭa-sañjñâḥ* lupta-bodhâ *tam arthaṁ tanayân* putrân *apṛichan*. te ca tanayâḥ *etân* praçna-kartṝn *jñânena* hetunâ *parigṛihya* svikṛitya *sañçṛiṇuta iti* samyag adhigachata ity *avocan* avadan. tathâ 'uktaṁ Manunâ:

"adhyâpayâmâsa pitṝn çiçur Añgirasaḥ kaviḥ;
"putrakâ," iti hovaca jñânena parigṛihya tân;"

iti. etena anya-sambandhâpekshayâ jñâna-sambandhasya mahatvaṁ darçitaṁ. — (*K.* Mârkaṇḍeya-purâṇe 'yam itihâsaḥ. *dharmâdhvani* dharma-pathe *nashṭa-sañjñâ devâs tam arthaṁ* sva-*tanayân apṛichan*, "tatas te" ity adhyâhâryaṁ tena tanayân *etân* devâḥ *he putrakâḥ sañçṛiṇuta ity avocan*. kiṁ kṛitvâ: *jñânena samyag* arthaṁ *parigṛihya*, ity arthaḥ.)

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Z. 1. jñâna-sambandhât pitṛitvam evam tvayi upacitam, ity âha: *tad bhavân* iti.

Z. 2. *devena* vivekena. *svâmî* purushaḥ.

Çl. 11. *anugraha-vidhau* anugrahe kartavye *devyâḥ* upanishado, *mâtuç ca antaraṁ* bhedaḥ *mahat* mahân. antaram eva 'âha: *mâtâ* iti. *nibadhnâti* saṅsâre prakshipati. *devî* upanishat *bandhaṁ* saṅsâraṁ *nikṛitanti* chinnatti. — (*K.* upanishadaṁ purusho mâtaram uktvâ, mâtṛito 'py âdhikyaṁ sâdhayati: *anugraha-vidhâv* iti. *mâtâ gâḍham* iti "mamatâ-pâçena" iti çeshaḥ. *bandhaṁ* saṅsâra-bandhaṁ.)

Z. 11. *kva* kutra.

Çl. 12. *amûni* etâni *vâsarâṇi* dinâni, *maṭhâḥ* avadhûta-nivâsa-sthânâni, *catvarâḥ* nânâvidha-janopaveçana-sthânâni, *çûnya-devâlayeshu*, *mûrkhâç* ca te *mukharâç* ca vâcâlâḥ, taiḥ *saha nîtâni* ativâhitâni. *na khalu* iti "jânanti"

iti çeshaḥ. tarhi katham ativâhitâni? iti přichati, *kim tu* ity uttaratvena 'uttarârdham avatârayati pûrva-çlokasya: *te svechayâ* iti. *te* mùrkha-mukharâḥ *svechayâ* gurûpasattim vinà *mama girâm* vâcàm *artham avicârya vikalpayanti* viçesheṇa kalpayanti, anyathayanti. tatra dřishṭàntaḥ: *Draviḍâḥ* Draviḍa-deçasthâḥ purushàḥ, teshâm *aṅganâḥ* striyaḥ, tàbhir *uktâḥ vâcaḥ*, tâsâm iva; Draviḍa-striyaḥ purushâpekshayà 'aspashṭa-vâco bhavanti, iti Draviḍâṅganà dřishṭàntitâḥ. — *(K. mûrkhâç* ca te *mukharâç* ca, iti taiḥ. *te svechayâ* ity-âdikam anya-parârdham, te mùrkha-mukharà, *Draviḍa-deçiyâṅganâbhir uktânâm vâcâm iva, mama girâm artham avicârya* tattvato 'nirṇiya, *vikalpayanti* nânâvidham vyâcakshate, ity arthaḥ.*)*

Z. 18. nanu tarhi teshâm vahirmukhânâm upanishad-artha-vicâro vyarthaḥ, ity âçaṅkya 'âha: *tena* iti. *teshâm* vahirmukhânâm *mad-vicâraṇam* mad-artha-vicâraṇam, *pareshâm artho* dhanam, tasya *grahaṇam*, tad eva *prayojanam*, para-dhana-grahaṇârtham, ity arthaḥ.

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Çl. 13. punar api âgachantyà kutracin mayà "kânicid vâsarâṇi atikramaṇiyâni" iti manasi vicârya, yajñavidyâ-samîpam âgatam, ity àha: *křishṇâjina* iti. *atha* anantaram *mayâ adhvani* mârge *yajñavidyâ dřishṭâ*. kîdřiçî yajñavidyà: *křishṇâjinam* křishṇa-mřiga-carma, *agnayo* gârhapatyâdayaḥ, *samidhaḥ*, *âjyam* ghřitam, *juhûḥ*, *çruvaḥ*, *âdi*-padât upabhřit dhruvà ity-âdîni yâni *pâtrâṇi*, taiḥ; *tathâ ishṭiḥ* darça-pûrṇamâçeshṭîḥ, *paçuḥ* nirûḍhapaçuḥ, *somo* agnishṭomaḥ *mukham* âdyo yeshâm, tâdřiçâḥ ye *makhâ* yàgâḥ, taiḥ *kila* niçcayena *parivřitâ* vyâptà. punaḥ kîdřiçî: *karma-kâṇḍe vyâdishṭâ* upadarçità *paddhatiḥ* kartavyatà-kramo yasyâḥ, sà. — *(K. atha mayâ adhvani yajñavidyâ dřishṭâ*. kîdřiçî: *křishṇâjinâdibhiḥ parivřitâ*. *juhuḥ* srak; *ishṭi-paçur* yajñîya-paçuḥ; *somo* latà-viçeshas; tan-*mukhais* tad-abhimukhais tat-sambandhair *makhair* yajñair, ity arthaḥ. tathà *karma-kâṇḍam* yajña-karma-bodhaka-çruti-samudâyas, tena *vyâdishṭâ* darçità *paddhatiḥ* křiyà-kalâpo yasyâs, tâdřiçî.*)*

Z. 7. *cintitam* vicâritam; kim tad âha: *api* iti. *eshâ* yajñavidyà. *nayâmi* parikalayàmi.

Z. 11. *tâm aham upasthitâ* pràptà. *samîhitam* îpsitam. *tvayi* tvat-samîpe.

Z. 15. *te* tava *kim karma* kàryam, ity arthaḥ.

Çl. 14. kim uktam ity àha: *yasmâd* iti. *tam purusham* âtmànam, "aham" ity uttamapurusha-sambandhât labhyate, *prastaumi* prakarsheṇa staumi nirûpayàmi. tam kam: *yasmâd viçvam* jagad *udeti* utpadyate; *yatra* yasmin âtmani *ramate* santushṭam tishṭhati; *yasmin punar* ante *lîyate* layam prâpnoti; *yasya bhâsâ* jyotishà *jagad vibhâti* prakâçate, "yasya bhàsà sarvam idam vibhàti" iti çruteḥ; *yan-maho* yasya tejaḥ *sahajânandojjvalam*, saha jàyate iti *sahajaḥ* svâbhâvikaḥ *ânandaḥ* sukham, tad-rûpaḥ *ujjvalaḥ* prakâço yasya, nitya-sukha-prakâçâbhinnaḥ, ity arthaḥ. *çântam* vikâra-çûnyam;

çâçvatam avinâçi; *akriyam* kriyâ-rahitam. punas tam kam: *kritinaḥ* kuçalâḥ *yam bhûteçvaram* bhûtânâm içvaram niyantâram paramâtmânam *apunarbhâvâya* sansâra-vichittaye *yânti* prâpnuvanti. kim kritvâ: *dvaitam* bhedaḥ, sa eva *dhvântam* tamaḥ *apâsya* tiraskritya. — *(K. tam pûrusham* aham *prastaumi*, *yasmâd* ity-âdi samasta-viçeshaṇa-vaiçishṭyena pratipâdayâmi, ity arthaḥ. *yasmât* purushâd ittham *sansâra* udeti jâyate, janma ca mithyâ-vâsanâ-jñeyatva-rûpam *yatra ramate* krîḍati, viçvam eva kartri-krîḍâ-dharaṇyâ api tad-âtmakatvât, *yasmin* purushe tadiya-tattva-jñâna-daçâyâm *punar liyate* jâgrat-svapnâvishayi-bhavati, ity arthaḥ. *yasya bhâsâ* prakâçena *jagad vibhâti*, yat-svarûpam *mahas* tejaḥ *sahajânandam ujjvalam* ca, ity arthaḥ. kîdriçam purusham: *çântam* vishaya-vyâvrittam, *çâçvatam* nityam, *akriyam* niçcalam; pûrusham *bhûteçvaram* sarva-prâṇeçvaram *apunarbhâvâya* punar-utpatty-abhâvâya *kritino* yogino *dvaita*-rûpam *dhvântam apâsya yânti* praviçanti, ity arthaḥ.)

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Çl. 15. yajñavidyâ sva-siddhântam âviḥ karoti: *pumân* iti. *pumân* âtmâ *akartâ* kartritva-çûnyaḥ *katham îçvaro bhavet?* na katham api, ity arthaḥ. tava mate içvaratvam kartritvâdy-upâdhi-viçishṭam kartritvâdy-abhâve tad eva na sidhyati, iti bhâvaḥ. nanu tarhi bhûteçvarârâdhanam vinâ katham sansâra-nirâsaḥ? tatra 'âha: *kriyâ* jyotishṭomâdi-rûpâ saiva *bhavocchedu-kari* sansâra-nâça-karî, "apâma somam amritâ abhûma" iti çruteḥ. upanishad-rahasyam nirasyati: *na vastu-dhîḥ*, *vastu* kâla-trayâbâdhyam parabrahma, tad-âkârâ *dhîḥ* tat-sâkshâtkâraḥ *na* bhava-cheda-hetur, ity arthaḥ. karma kurvatâm jivanam api sundaram, ity âha: *kurvan* iti. ata *eva* hetoḥ *naro* jîvo *bhava-chidaḥ* sansâra-vichedikâḥ *kriyâḥ* karmâṇi *kurvan eva, çânta-manâḥ* sâvadhâna-cittaḥ *çatam samâ* varshâṇi *jijivishet* prâṇân dhartum ichet; karmiṇâm eva jivanam anyeshâm bhastrâ 'iva niçvasitâdi-bhâvaḥ, iti bhâvaḥ. — *(K.* atra 'akriyatvena 'akartritvam buddhvâ, 'advaita-jñâna-sâdhyatvam avadhârya, yajñavidyâ 'âha: *pumân* iti. *akartâ pumân katham* bhûteçvaratvena 'ukta *içvaro bhaved*, ity arthaḥ. advaita-jñânasya mukti-hetutâm khaṇḍayati: *kriyâ* iti. *kriyâ* yajñaḥ, saiva *bhava-chedakarî na vastu-dhîr* na 'advaita-tattva-jñânam, tasmâd yajña-*kriyâ eva bhava-chidaḥ kurvan çatam samâ jivitum iched*, ity arthaḥ.)

Z. 8. *parigraheṇa* svîkâreṇa. — *(K. tathâpi kartâram* iti. akriyatvena 'akartritvam, çântatvena vishaya-bhoga-râhityam ity âvaraṇena tam *kartâram* pâpâdi-kartâram, phala-*bhoktâram ca stuvati* pradipâdayanti, *yadi sthâtum ichasi*, ity arthaḥ.)

Z. 10. *dhûma eva andhakâraḥ*, tena *çyâmalitâ* malitâ jâtâ *drik* drishṭir yasyâḥ sâ, tasyâḥ *duḥprajñatvam* durbuddhitvam. duḥprajñatvam eva 'âha: *yena* iti. *yena* hetunâ *evam* pûrvokta-prakâreṇa *kutarkena* asat-tarkeṇa *apahatâ* vimohitâ.

Çl. 16. tarkâsattvaṁ vyanakti: *ayaḥ* iti. *îçituḥ* îçvarasya *mâyâ* mûlâ-vidyâ *jaganti* bhuvanâni *tanoti* utpâdayati. mâyâ-prerakatvena îçvarasyâpi ceshṭâvattvam, ity âçaṅkya mâyâṁ viçinashṭi. kîdṛiçî mâyâ: *viçvekshituḥ* viçva-sâkshiṇaḥ *îkshiteṇa* îkshaṇa-mâtreṇa *îritâ* preritâ; bhagavad-îkshaṇa-prerita-mâyâyâḥ sṛishṭi-kartṛitvaṁ, na tu sisṛikshâdy-upâdhi-viçishṭasya kartṛitvam îçvarasya, iti bhâvaḥ. nanv acetanaṁ cetanâdhishṭhitam eva kârya-karaṁ dṛishṭaṁ, yathâ ca bhûr-âdi-mâyâ tv acetanâ, katham îkshaṇa-mâtreṇa kartrî? iti vadan na lajjase, ity âçaṅkya dṛishṭântena 'upapâdayati: *ayaḥ* iti. *svabhâvâd acetanaṁ* cetanâ-çûnyam, ata eva *acalaṁ* jaḍam *ayo* lohaṁ *cumbaka*-pâshâṇasya *sannidhau* samîpe yathâ *balât calati*, evam acetanâ 'vastubhûtâpi mâyâ viçvekshitur îkshaṇeritâ jagan nirmâti. *iyam* eva *îçvaratâ* îçvarasya bhâvaḥ. — *(K.* tasya 'akartṛitve 'pi tat prerita-mâyâ-kartṛitvâdhînaṁ tasya kartṛitvaṁ Vivekaḥ sâdhayati: *ayaḥ* iti. *viçveçitur* viçveçvarasya *îpsiteritâ* sisṛiksheritâ *mâyâ jaganti tanoti*, *îçitur* viçveçvarasya *iyam* eva *îçvaratâ* svayam akriyo 'pi mâyâ-viçishṭaḥ sakriya iti 'itthaṁ pratipâdite tatra dṛishṭântam âha: *ayaḥ* iti. *svabhâvâd acalam ayo 'cetanaṁ* lauhaç *cumbakasya* ayaskântamaṇeḥ *sannidhau yathâ balâc calati*, ity arthaḥ.*)*

Z. 16. iha jagati yad-ajñânâd rajju-bhujaṅga âvir bhavati, taj-jñânâd eva tiro bhavati na karmabhir avirodhâd, ity abhipretya 'âha: *aprabodha* iti. *aprabodhâd* ajñânât *prabhavo* janma yasya, tâdṛiçaṁ *saṅsâraṁ karmabhiḥ çamayanti yajñavidyâ nûnaṁ* niçcayena *tamasaiva andhatamasam apanetuṁ* tirodhâtum *ichati*, ity arthaḥ. kâraṇâbhâve 'pi kâryaṁ bhavatu, iti jalpanti mandatamâḥ, iti bhâvaḥ. — *(K. andhatamasam* iti avirodhinor api nâçya-nâçaka-bhâvam ichati, ity arthaḥ.*)*

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Çl. 17. nanu âtmâjñânâd âvir bhûtaṁ viçvam âtma-vijñânâd eva tiro bhavati, jñânâjñânayor eva bâdhya-bâdhaka-bhâvo dṛishṭaḥ çâstre, na karma-jñânayoḥ, yato "jñânam ajñânasya ghâtakaṁ" iti çruteḥ; ato vastu-jñânâd eva ajñâna-nâçaḥ, ity abhipretya râjâ âha: *svabhâva* iti. *svabhâva-lînâni* naçvarâṇi, *tamaḥ* ajñânaṁ, *tanmayâni* tat-pradhânâni etâdṛiçâni *sapta bhuvanâni yaḥ* sva-prakâçena *prakâçayet* prakaṭî-kuryât, *tam eva* sva-prakâçaṁ viçva-sâkshiṇaṁ *vidvân* tam eva jânânaḥ *atimṛityuṁ* mṛityum atikrântaṁ parabrahma *eti* prâpnoti. itara-bhinnâtma-jñânaṁ moksha-hetur iti mataṁ nirasyati: *nânya* iti. *bhavaḥ* saṅsâraḥ, tasmâd yâ *muktiḥ* tad-*hetuḥ panthâḥ* upâyaḥ *na 'anyo 'sti*, ity arthaḥ.

"tam eva viditvâ 'atimṛityum eti,
nânyaḥ panthâ vidyate janâya"

iti çruteḥ. — *(K.* Vivekaḥ sva-siddhântaṁ nishkṛishya 'âha: *svabhâva* iti. *tamomayâni* iti, ata eva *svabhâva-nîlâni*, ity arthaḥ. *tam eva vidvân* jânan, *eva*-kârât tu dvitîya-vishaya-jñânasya vyavachedas, tathâ ca 'advitîyatvena taṁ sâkshât kurvan, ity arthaḥ. *atimṛityuṁ* muktiṁ.*)*

Z. 6. *vimṛiçya* vicàrya. *durvásanopahataiḥ* durbuddhi-grastaiḥ *antevâsibhiḥ* çishyaiḥ. *çlathádaraiḥ* mandâdaraiḥ *svasya abhilashitaḥ* ishṭaḥ.

Z. 10. *prasthitá* nirgatà.

Çl. 18. mìmâṅsà-svarûpam àha: *vibhajya* iti. *mímáṅsá mayâ dṛishṭá* iti pûrva-phakkikà-stha-padeshv anvayaḥ çloke sambadhyate. kìdṛiçì mìmâṅsâ: *adhikáraḥ* karma-phala-bhàgitva-rûpaḥ, taṁ *bhajate;* tàni jyotishṭomâdìni *karmáṇi vibhajya* phala-bhedàt karma-bhedaṁ pratipâdya; *aṅgaiḥ* prayàjâ-nuyàjâdibhiḥ *vicitraiḥ* nànâbheda-bhinnaiḥ sannipatya 'âràd upakâribhiḥ, *prâptopadeçaih* sàkshàd upadishṭaiḥ, *atideçaḥ* anyatra çrutasya anyatra sambandhaḥ, tenâpi pramàṇena *prâptaiḥ abhiyojayanti* upakurvàṇà. punaḥ kìdṛiçì mìmâṅsâ: *çruty-ádibhiḥ* çruti-liṅga-vàkya-prakaraṇa-sthàna-sàmâkhyâdi-*pramâṇaiḥ* anadhigatârtha-bodhakaiḥ *anugatá* yuktà. — *(K. mîmâṅsá* kìdṛiçì: *vibhidya* iti. idaṁ karma, etad adhikàrikam ity evam *adhikâra-bhâñji karmâṇi vibhidya* pṛithak pṛithak kṛitvà. tattad-arthaiḥ *çruti*-rûpair *âdi*-padàt smṛiti-rùpaiç ca *pramâṇair anugatá*. tàny eva *karmâṇi prâptopadeçair aṅgair atideçanair* atideça-labhyaiç ca *aṅgair abhiyojayantí* sambadhnatì. paurṇa-màsa-yàgâdishu '*upadeças*, tàny eva liṅgàni yajñântare *atideça*-labhyàni. *atideçanair* ity atra 'atidiçyata ity anyato 'pi ca iti karmaṇi yuṭ.*)*

Z. 18. *abhyarthitavatí* yâcitavatì.

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Z. 4. *pârçva-vartináṁ* samìpa-vartiṇàṁ kim abhihitaṁ tad àha: *astu* iti. *lokántara-phalaṁ* svarga-sukhâdi-rùpaṁ, tad-*upabhoge yogyasya purushasya upanayane* pratipàdane *upayogaḥ* prayojanaṁ *asyâḥ* upanishadaḥ *asty eva,* iti yojanà. tataḥ kim? tatra 'àha: *tad* iti. *tad* tasmàd hetoḥ *eshá* upanishat *karmaṇi upayuktá dhíyatâṁ* kriyatâm, ity arthaḥ. *etat* karmopayuktatvam *anumoditam eva,* "sàdhu, sàdhu!" iti svìkṛitam eva. *prasiddhá* khyàtà *pratishṭhá* yasya, tena *mîmâṅsá* yà *hṛidayasya* tàtpàryasya *adhidaivataṁ,* tena, adhishṭhàtṛi-devatayà, ity arthaḥ. *Kumârila-svâminá* Bhaṭṭàcàryeṇa *proktaṁ* pratipâditaṁ. kiṁ pratipâditaṁ? tad âha: *devi* iti. *upanayati* pratipâdayati. tarhi kìdṛiçaṁ pratipâdayati? ity 'àha: *kiṁ tu* iti: nanu akartâ abhoktaiva sidhyatàṁ kà hâniḥ? tatra 'âha: *na ca 'asau* iti. nanv akartur abhoktur ìçvarasya karmopayoge bàdhakâbhàvàt tàdṛiçasyâpi karmopayogità astu, ity âçaṅkya 'âha: *tato 'pareṇa* iti. *apareṇa* mìmâṅsakaikadeça-matâvalambinà. kim uktam? ity âha: *atha* iti. *laukikât* loka-prasiddhàt *purushát* jìvàt *anyo nâma íçvaraḥ kim asti?* nâsti ity arthaḥ. *tena* Kumàrila-svaminà "jìvàd anya ìçvaro nâsti" iti çrutvà, *vihasya* ity *uktaṁ*. kim uktaṁ? tad âha: *asti* iti; jìvàd anya ìçvaro nâsti, ity arthaḥ. — *(K.* "yasmàd" ity-âdi pàda-traye yat-padànàṁ yajñaparatàṁ buddhvà, "yànti kṛitinaḥ" ity-antena sàṅsâryâtmalokântara-phala-bhogârthaṁ yaṁ yajñaṁ yànti iti buddhvà, *asty eva 'asyáḥ* ity-àdi mìmàṅsàyà uktiḥ. *upanayanena* pratipàdanena. *tatas tena vihasya* iti, *tena* Kumàrila-svàminà upanishat-siddhàntânuvàda-rùpam uktaṁ ity arthaḥ, ata eva sva-siddhànta-viruddha-kathane *vihasya* ity uktaṁ.*)*

Çl. 19. tad eva 'âha *tathâ hi, ekaḥ* iti. *ekaḥ* îçvaraḥ *jagatâm ceshṭitâni* karmâṇi *paçyati* viçva-sâkshitvâd, ity arthaḥ; *tu* punaḥ *anyo* jîvo *mohândha-dhîḥ* mohâvṛita-jñânaḥ; tathâ 'uktaṁ Gîtâyâṁ:

"ajñânena 'âvṛitaṁ jñânaṁ tena muhyanti jantavaḥ";

iti. *eko* jîvaḥ *karma-phalâni* putra-paçv-âdîni *vâñchati* kâmayate; *tu* punaḥ *anyaḥ* îçvaraḥ *tâni* karma-phalâni *arthine* abhilâshavate *dadâti*. *eko* jîvaḥ *karmasu* jyotishṭomâdishu *çishyate* niyojyate âjñapyate, iti yâvat; *aparo devaḥ* îçvaraḥ *tanubhṛitâṁ* prâṇinâṁ *çâstaiva*. evaṁ jîvâd ativilakshaṇa îçvaraḥ laukika-purushâd anyo na, iti kathaṁ sambhâvanâpi? ity âha: *niḥsaṅgaḥ* iti. *niḥsaṅgaḥ* saṅga-rahitaḥ, "asaṅgo hy ayaṁ purushaḥ" iti çruteḥ, *purushaḥ*, pûraṇât pûrṇatvâd vâ *purushaḥ*, paramâtmâ *kriyâsu* karmasu *kartâ, iti kathaṁ sambhâvyate?* na kathañcit sambhâvayitum api çakyate, ity arthaḥ. — *(K. ekaḥ* paramâtmâ *jagatâṁ ceshṭitâni paçyati; anyas tu* pâpâdi-kartâ jîvâtmâ *mohândha-dhîḥ*. *eko* jîvâtmâ karma-kartṛitvât *phalâni vâñchati; anyas tu* paramâtmâ *tâni* phalâni *arthine* jîvâtmane *dadâti*. *eko* jîvâtmâ *karmasu* pâpa-karmasu kṛiteshu *çishyate* çâstiṁ prâpyate; *aparo devas tanubhṛitâṁ* jîvâtmanâṁ *çâstaiva*, na tu çâsanîyaḥ; ataḥ param âtmabhinnaṁ jîvâtmânam eva bhoktâraṁ bruvatâṁ mate paramâtmana eva kartṛitvaṁ, yan mîmâṅsayâ sambhâvitaṁ, Kumârilasvâmî caturtha-pâdena tan nirasyati: *niḥsaṅgaḥ*, iti. *kriyâsu niḥsaṅgo* 'nâsaktaḥ *sa purushaḥ kathaṁ kartâ? iti* tvayâ, mîmâṅse, *sambhâvyate*, ity arthaḥ.)

Z. 17. *râjâ* Vivekaḥ. *sâdhu-prajño 'si* utkṛishṭa-buddhir asi.

Çl. 20. svokte 'rthe sammatitvena 'arthataḥ çrutim avatârayati: *dvau* iti. *tau* prasiddhau *suparṇau sushṭu parṇaṁ* gatir yayos tau, "*parnam:* gatau, sahâye ca, patatrâṅgaruheshv api" iti Viçvaḥ, avyâhata-jñânau, ity arthaḥ; *sayujau* sahayogavantau; *sakhâyau* parasparânukûlau; *dvau* jîvâtma-paramâtmânau *samânam* ekaṁ *vṛikshaṁ* çarîraṁ *parishasvajâte* âliṅgayataḥ, svîkurvante, iti yâvat. anayor bhedam âha: *tayor* madhye *ekaḥ* jîvaḥ *pakvaṁ pippalaṁ* karma-phalam *atti* bhuṅkte, *anyaḥ* îçvaraḥ *anaçnan* abhuñjânaḥ *abhicâkasîti* sâkshitvena paçyati, ity arthaḥ. — *(K.* anyopadeçena jîvâtmaparamâtmanor eka-çarîrâdhishṭhâtṛitvam ekasya ca bhoktṛitvaṁ Vivekaḥ siddhântayati: *dvau* iti. *dvau dvau* iti vîpsâ, *suparṇau* pakshiṇau, prakṛite jîvâtma-paramâtmânau, *sahajau* sahacarau, ata eva *sakhâyau samâna-vṛiksham* ekaṁ vṛikshaṁ, pakshe ekaṁ çarîraṁ, *parishasvajâte* âliliṅgatuḥ. *pakva-pippalaṁ* tad-vṛiksha-phalaṁ, pakshe nishpannaṁ karma-phalaṁ svarga-narakâdi, *anaçnan* abhuñjâno *abhicâkasîti* dedîpyate, ity arthaḥ.)

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Z. 6. *upâsyamânâ* sevyamânâ.

Çl. 21. nyâya-vidyâḥ pâtañjala-nyâya-Kaṇâda-nirmitâḥ çâstra-racanâḥ pratipâdayati: *kâcid* iti. *kâcit* Patañjali-nirmitâ *viçvasmâd* yo *viçesho* jagataḥ kleçâdy-asaṅsṛishṭatvâd etat-*kalpana-parâ* tat-pratipâdane *parâ*, ity arthaḥ. "âtmâ nirlepaḥ, kleçair apâmṛishṭaḥ, akartâ, abhoktâ" ity evam-âdi kal

payanti pâtañjalâḥ; *kâcid dvitva-viçesha-kalpana-parâ* iti pâṭhe; *dvitvâni* utpatti-vinâça-kshaṇa-gaṇanâ-rûpâ ye *viçeshâs*, tat-*kalpana-parâ* tat-patipâdana-parâ, Akshapâda-muni-praṇîtâ vidyâ. *parâ* Gautama-praṇîtâ nyâyavidyâ, *nyâyaiḥ*, *nîyate* prâpyate vivakshito 'rtho yais te *nyâyâḥ* pañcâvayavânumâna-vâkyâni, taiḥ *vâdaṁ* tattva-bubhutsuḥ kathâ, *chalam* arthântareṇa prayuktasya çabdasya 'arthântara-varṇanaṁ, *jâtir* asad-uttaraṁ, *nigrahaḥ* parâhaṅkâra-nirâkaraṇaṁ, *tanmayais* tat-pradhânaiḥ *nyâyaiḥ*; *nyâyair* iti trishv api sambandhanîyaṁ; *jalpaṁ* vijigîshu-kathâṁ, *vitaṇḍâm api* parapaksha-dûshaṇâvasânâṁ kathâm api, *nyâyais* tarkaiḥ *tanvati* vistârayati. *anyâ* sâṅkhyâ-nirmitâ vidyâ, *prakṛitiṁ* guṇa-traya-sâmyâvasthâṁ jagat-kâraṇabhûtâṁ *vibhajya* pṛithakkṛitya, *purushasya* âtmano *bhidâṁ* bhedam *udâharanti* kathayanti; *mayâ 'avalokitâ*, iti pûrva-phakkikâ-sthena anvayaḥ trishv api yojanîyâ. kîdṛiçî sâṅkhya-vidyâ: *mahad-ahaṅkârâdînâṁ sargaḥ* sṛishṭis, tat-*kramaiḥ tattvânâṁ* pañcaviṅçati-tattvânâṁ *gaṇanâ* saṅkhyâ, tasyâṁ *parâ* sâvâdhânâ; prakṛiter mahân, mahato 'haṅkâraḥ, ahaṅkârât pañca tanmâtrâṇi, evaṁ-gaṇanâ-parâ, ity arthaḥ. etâvatâ sâṅkhya-pâtañjala-nyâya-vaiçeshika-çâstrâṇâṁ kshaṇa-tattvâdi-gaṇanayaiva 'âyuḥ paryavasânât purushârthopayogitvâbhâvâd anâdaraṇîyatvaṁ teshâm, iti bhâvaḥ. — *(K. kâcid tarka-vidyâ dvaita-viçeshasya* ghaṭâdeḥ paṭâd itaḥ saṅsâry-âtmanaç ca îçvarâd bheda-rûpasya *kalpana-parâ*. *parâ* anyâ tarkavidyâ *vâdaṁ*, tathâ *sachala-jâti-nigrahamayair nyâyair jalpaṁ vitaṇḍâm api tanvati*; tattva-bubhutsoḥ kathâ *vâdaḥ*, tatra bala-châda-nyâyena *nigrahaḥ*, *sachala* iti *chala-sahitayâ jâtyâ* yo *nigrahas*, *tanmayair*, ity arthaḥ; kvacij jâtyâ, kvacic chalena vâ nigrahaḥ, iti yâvat; anyâbhiprâyeṇa 'uktasya vâkyasya 'anyârthakathanena dûshaṇaṁ *chalaṁ*, yathâ Nepâla-deçâd ayam âgato nava-kambalavattvâd ity âdau, kuto 'sya nava-saṅkhyâḥ kambalâḥ? ity uktvâ dûshaṇaṁ; dûshaṇâsamartham uttaraṁ *jâtiḥ*; svapakshâpekshayâ parapakshadûshaṇaṁ *jalpaḥ*; parapaksha-dûshaṇa-mâtraṁ *vitaṇḍâ*. *anyâpi* sâṅkhya-rûpâ tarkavidyâ *purushasya prakṛiter bhidâṁ* bhedam *udâharanti mahad-ahaṅkârâdi-sarga-kramais tattvânâṁ* pañca-tanmâtrâ-rûpa-tattvânâṁ *gaṇanâ-parâ*; sattva-rajas-tamasâṁ sâmyavasthâ *prakṛitiḥ*, *purusha* âtmâ, *pañca-tanmâtrâç* ca rûpa-rasa-gandha-sparça-çabdâḥ; prakṛiter mahân, mahato 'haṅkâro, ahaṅkârât pañca tanmâtrâḥ, iti *sṛishṭi-kramaḥ.)*

Z. 13. *tathaiva* iti, mîmâṅsâm iva, ity arthaḥ. *tâḥ* vidyâḥ prati *samupasthitâ* âgatâ. *anuyuktayâ* "kiṁ te kâryaṁ?" iti pṛishṭayâ *karma 'udâhṛitaṁ* kâryam uktaṁ. kiṁ tad? ity âha: *yasmâd* iti. *saprakâçopahâsaṁ* spashṭopahâsa-sahitaṁ, yathâ syât tathâ, ity arthaḥ. sopahasâm uktiṁ prakaṭayati: *âḥ vâcâle* iti. *âḥ* iti kope, *vâcâle* anupayukta-bhâshaṇa-çîle! *paramâṇubhyaç* caturvidhebhyaḥ *viçvaṁ* jagad *utpadyate*, ta eva 'upâdânî-bhûtâḥ, ity arthaḥ. Içvara-kartṛitvân nimittaṁ kulâlavad, iti bhâvaḥ. anyayâ dûshaṇapuraḥsaram evam uttaritam ity âha: *anyayâ* iti. *âḥ pâpe* brahmopâdânavâdini! brahmaiva 'upâdânam iti matvâ, upâdânatvâd vikâritvaṁ, yathâ ghaṭa-çarâvâdi-rûpeṇa tathâ brahmaṇa upâdânatve vikâritvaṁ, vikâritvân

naçvaratvam, iti vadanti na 'apatrapase, iti tâtparyârthaḥ. sâṅkhya-vidyayâ 'idam uttaram abhâṇi, ity âha: *nanu* iti. *re* iti dhik sambodhane, *pradhânât* prakṛiter eva upâdânât *viçvotpattiḥ*, purushasya tu pushkara-palâçavan nirlepatvâd, iti bhâvaḥ. uktaṁ ca:

"mûlaprakṛitir avikṛitir, mahad-âdyâḥ prakṛiti-vikṛitayaḥ sapta,
shoḍaçakas tu vikâro, na prakṛitir na vikṛitiḥ purushaḥ;"

iti. — *(K.* "yasmâd viçvam udeti" ity atra dugdhaṁ vikṛitya dadhivad ayaṁ vikṛitya viçvam udeti 'ity-arthaṁ buddhvâ *anyayâ* sâṅkhya-vidyayâ *sakrodham uktam*, ity arthaḥ.*)*

Z. 18. aneka-kutarkopaplave avaçyâpekshaṇiyo vivekaḥ, ity âha, *râjâ* Viveko durmatitvam upapâdayati: *etad* iti. *paramâṇavaç* ca *pradhânaṁ* prakṛitiç ca, tayor *upâdâna*-kâraṇaṁ samavâpi-kâraṇaṁ *sarvaṁ prameyaṁ* pramâvishayaḥ pakshaḥ, utpadyate kâryatvât *ghaṭavat* yan naivaṁ, tan naivaṁ yathâ 'âtmâ ity anvayaḥ; vyatirekeṇa paramâṇu-pradhânâdînâm utpattimatve bhâva-kâryatvât sopâdânatvaṁ vâcyaṁ, upâdâna-gaveshaṇâyâm anyasya 'abhâvâd âtmaiva 'upâdânaṁ, na ca vikâritvotpattir, iti vâcyaṁ, adhishṭhâtṛitvâd ity avagantavyaṁ. vistaraḥ çâstrât jñâtavyaḥ. — *(K. paramâṇubhyo viçvam utpadyate* iti vâdinaḥ pratyâha: *sarvaṁ prameya* iti. *sarvaṁ ghaṭâdivat prameya-jâtaṁ kâryam*, ity ataḥ *paramâṇûnâṁ prâdhânyam apy apekshaṇiyam eva*, ity arthas, tathâ ca tad-aṅçe tanmata-svamatayor na vivâdaḥ, ity *etad api na jânanti* ity arthaḥ. kiṁ tu paramâṇu-prâdhânyâpekshâpi 'içvara-tattva-jñânâbhâva-daçâyâṁ.*)*

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Çl. 22. etad eva 'upapâdayati: *tathâ hi, ambhaḥ* iti. *etat* paridṛiçyamânaṁ *jagat kâryam*, ata eva *asatyaṁ* mithyâ anirvacanîyam, ity arthaḥ. kâryatve hetum âha: *meyam* iti, jñana-gocaraṁ, ity arthaḥ. yataḥ jñânavishayaḥ, ataḥ kâryaṁ, ity arthaḥ. asminn arthe dṛishṭântâḥ: *ambhaḥ-çîtakaraḥ* jala-candraḥ; *antariksha-nagaraṁ* gandharva-nagaraṁ; *svapno* loke prasiddhaḥ; *indrajâlaṁ* mantrâdinâ anyathâ vidyamânasya 'anyathâ pratîtiḥ; *âdi*-padâd anye bhramâḥ pîtaçaṅkhâdayaḥ, tadvat; yathâ jala-candrâdayo meyatvât kâryatvâd anirvacanîyâḥ, evaṁ jagad, iti dhvanitaṁ. jagataḥ kâryatvam upapâdayati: *udayaḥ* utpattiḥ, *dhvaṅso* vinâçaḥ, *âdi*-padâd vṛiddhy-apacayau, tad-*yuktaṁ*; jagato jaḍatvâd asvaprakâçatayâ jñâna-vishayatvaṁ, âtmanaç tu svaprakâçatayâ na jñâna-vishayatvaṁ, iti bhâvaḥ. nanu anityatve 'pi jagataḥ na kadâcid anîdṛiçaṁ jagad ity ukteḥ, jagata eva rûpeṇaiva sarvadâ-satvât kathaṁ muktir? ity âçaṅkya 'âha: *svâtmâvabodha* iti. *svâtmâvabodhe* svâ-prakâçe *Harau*, haraty ajñânaṁ tat-kâryam, iti *Hariḥ* parabrahma, tasmin *ajñâte* sati *jagat prabhavati* utpadyate, *atha* anantaraṁ *tattvâvabodhodayât* tattvâvabodhasya advitîya-brahma-sâkshâtkârasya *udayât* utpatteḥ *jagat astamayate* pralîyate. ubhayatra dṛishṭântaḥ: *çuktau rûpyam iva, sraji* mâlâyâṁ *bhujagaḥ* sarpa *iva*, yathâ çukty-ajñâne mâlâjñâne ca rajatam utpadyate, sarpaç ca 'utpadyate, tayoç ca tattvâva-

bodhâd ubhayaṁ vilîyate, evam âtmâjñânâj jagad vivartate, tâj-jñânât vilîyate, ity arthaḥ. na kadâcit yuktis tu jagataḥ bahukâlâvasthâyitvena 'upapadyate, anyathâ çruti-virodhaḥ, iti bhâvaḥ. — (*K.* jâgrat-svapnena 'asatyam eva gṛihyate, ity âha: *api ca* iti. *ambhasi* pratibimbitaḥ *çîtakaraç* candraḥ; *antarikshe* tad-bhrameṇa dṛiçyamânaṁ *nagaraṁ*; *svapna*-darçanam; *indrajâlâdi* ca. yathâ tattat *kâryaṁ*, tathâ *meyam udaya-dhvaṅsâdi-yuktam etad asatyam* eva, tarhi "kathaṁ gṛihyate?" ity atra 'âha: *çuktau* iti. svâtmaiva '*avabodhas*, tat-svarûpe *Harâv ajñâte*, tâdṛiçam asatyam api kâryajâtaṁ, *çuktau rûpyam iva, sraji bhujaga iva prabhavati* jñâna-vishayîbhavati, *atha* 'anantaraṁ *tattva-prabodhodayâd astamayate* jñânâvishayî-bhavati, ity arthaḥ.)

Z. 7. pâtañjala-pûrva-paksham adhikshipati: *vikâra* iti. *mugdha-badhûḥ* pâmara-strî, tasyâḥ *vikalpo* manaso vikâraḥ, tasya *vilasitam iva* ceshṭitam iva *vikâra-çaṅkâ*, çûkam api nâsty âropyâ, iti bhâvaḥ. — (*K.* "katham îçvaram eva vikâriṇam âpâdayasi?" iti vâdinîṁ sâṅkhyavidyâṁ pratyâha: *vikâraḥ*, iti. *mugdhâyâḥ* sundaryâ *badhvâ* yac ceshṭitaṁ, tattad eva *vilasitam* iti; yathâ kâmopâdikaṁ jñâyate, tathâ sva-vikâreṇa viçvotpâdakatvam îçvarasyâpi mithyâ-vâsanopâdhikam eva jñâyate, ity arthaḥ.)

Çl. 23. vikârâbhâvaṁ prakaṭayati: *tathâ hi, çântam* iti. *çântam* âvikâri *jyotiḥ* prakâçântarânapekshaṁ *niḥkalaṁ* niraṅçaṁ, *nirmalam* ajñâna-çûnyaṁ ca; *anuditaḥ* na uditaḥ utpannaḥ, *na astaḥ anastaḥ*, ata eva *nityo* yo *prakâçaḥ* tad-rûpaṁ; etair viçeshaṇaih sarvathâ vikâra-yogyatâpi nâsti, iti sûcitaṁ. îdṛiçaṁ *viçvotpattau vikṛitiṁ* vikâraṁ *kathaṁ vrajati* prâpnoti? na katham api, ity arthaḥ. amum arthaṁ loka-siddha-dṛishṭântena niçcinoti: *çaçvan* nirantaraṁ *nîlotpala-dalavat ruk* kântiḥ yâsâṁ tâs, tâsâm *ambuvâhâḥ* meghâs, teshâm *âvalînâṁ* paṅktînâṁ *prâdurbhâve* sati utpattau satyâṁ *nabhasaḥ* âkâçasya *kîdṛiço vâ* kîdṛiço 'pi *vikâraḥ bhavati?* api tu na, ity arthaḥ. — (*K.* vastutas tu nirvikâra eva 'îçvaraḥ, ity âha: *tathâ hi*, iti, *çântam* ity-âdi. avidyâvṛitatvena '*anudito* 'vijñâta *ânanda*-rûpo *nitya-prakâço* yasya, tâdṛiçaṁ *çântaṁ jyotir* îçvarâkhyaṁ *kathaṁ* viçvotpattau *vikṛitiṁ vrajati?* kîdṛiçaṁ: *nishkalaṁ* niravayavaṁ, *nirmalaṁ* pâpa-rûpa-mala-rahitaṁ dedîpyamânaṁ vâ. nanu tasmâd viçvotpattau kathaṁ tasya na vikâraḥ? ity ata âha: *çaçvad* iti. *nîlotpala-dala-rucâm ambuvâhâvalînâṁ viyataḥ çaçvat prâdurbhâve, viyato kîdṛiço vikâraḥ*, ity arthaḥ.)

Z. 12. *prîṇayati* santoshayati. *vimarço* vicâraḥ.

Z. 14. *nâstika-pathaṁ* veda-nindaka-mârgaṁ. *nigṛihyatâṁ* badhyatâṁ. *sasaṅrambhaṁ* sakopaṁ. — (*K. aho viçva-vilayena* iti "atha astamayate tattva-prabodhodayâd" ity uktatvât.)

Z. 18. *parikramya* nirgatya. *Mandara-çailasya* parvatasya *upa* samîpe *kalpitasya* nirmitasya. *nâtidûre* nikaṭe.

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Z. 5. *devatâyatanât* devagṛihât. *purushaiḥ gadâ-pâṇibhiḥ atikrântâḥ* atikramya ullaṅghya *dig-antaṁ* gatâḥ vidyâḥ *sarvâḥ*.

Z. 7. *atikrâmataḥ* abhibhavataḥ. svâdhyastaṁ viçvaṁ tâdâtmya-sambandhât sâkshâd îkshate, iti *viçva-sâkshî*. *kshamate* soḍhuṁ çaknoti, ity arthaḥ.

Çl. 34. prâktanasya padyasya 'anyad uttarârdhaṁ paṭhati: *chinnâ* iti. *muktâvaliḥ* muktâ-hâraḥ *troṭitaḥ; aṅgât srastaṁ* adhaḥ-patitaṁ *dukûlam apahṛitaṁ* balâd gṛihîtaṁ; *atha* anantaram *ahaṁ bhîtâ* satî *Gîtâçramaṁ praviṣhṭâ*. kîdṛiçî ahaṁ: *galati* skhalatî *nûpure* caraṇa-bhûshaṇe yasyâḥ, sâ. — *(K. devâyatanâd adûre mama bâhu-kaṅkaṇâdi-bhaṅgâdikaṁ kṛitaṁ,* ity arthaḥ. *dukûlam aṅgât srastaṁ* sad *apahṛitaṁ*, ity arthaḥ. aṅgât srastîkṛitya 'apahṛitam, iti paryavasitaṁ. pâda-trayânantaraṁ tad-uttaraṁ saṅskṛita-mâtreṇa kathayitvâ, caturtham âha: *bhîtâ* iti.*)*

Z. 13. *vatsayâ Gîtayâ* upanishan-mûlatvât vatsayâ ity uktaṁ. *mâtar mâtar* iti "uktvâ" iti çeshaḥ; *mâṁ parirabhya* âliṅgya aham *upaveçitâsmi* iti yojanâ. *vidita-vṛittântayâ* jñâta-samâcârayâ. *asurâṇâṁ* daityânâṁ *sattvavan* manovat *sattvaṁ* ceto yeshâṁ te, nirdaya-hṛidayâḥ, ity arthaḥ, *pracarishyanti* pravartishyante. *çâstâ* daṇḍakartâ. kutra 'uktaṁ? ity âha: *tathâ ca Gîtâ* iti, Gîtâyâm, ity arthaḥ.

Çl. 25. uktam âha. *tân* iti. *ahaṁ tân krûrân*, ata eva *narâdhamân*, tathâ *dvishato* dvesha-yuktân, *açubhân* pâpishṭhân, *saṅsâreshu âsurîshv eva yonishu* daitya-yonishu *ajasram* anavarataṁ *kshipâmi;* teshâṁ kadâpi saṅsârân nistâro nâsti, iti bhâvaḥ. — *(K. tân aham* iti Gîtâ-çlokaḥ. *tân narâdhamân* adhama-narân *âsurîshv eva yonishv ajasram* eva *kshipâmi,* ity arthaḥ.*)*

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Z. 3. *sakopam iva* ity atra vilokya vadati iti çeshaḥ. vahirmukhaṁ prati katham âtma-svarûpaṁ varṇayituṁ çakyate? ity âha: *ko nâma* iti. *ko nâma* janaḥ *âtmânaṁ* sva-svarûpam *ajânantaṁ prati uttaraṁ dâsyati?* na kô 'pi, ity arthaḥ. *andham iva* iti dṛishṭântaḥ, yatha 'andhaṁ na ko 'py uttarayati, tathâ, ity arthaḥ.

Z. 5. *(K. katham âtmâ îçvaraḥ* iti, katham ahaṁ, ity arthaḥ.*)*

Çl. 26. sva-svarûpâbhedam upapâdayati: *asau* iti. *asau* aparokshaḥ *pumân,* "yat sâkshâd aparokshâd" iti çruteḥ, *tvad-anyas* tvattaḥ anyaḥ bhinno *na* "bhavati" iti çeshaḥ; "udaram antaraṁ kurute, atha tasya bhayaṁ bhavati" iti çruteḥ. *bhavân purushottamât devât* paramâtmanaḥ sva-prakâçât, "uttamaḥ purushaḥ tvad-anyaḥ paramâtmâ 'ity udâhṛitaḥ" iti çruteḥ; *paro 'nyo na*, "tattvam asi" iti çruteḥ. kîdṛiçaḥ pumân: *sanâtanaḥ* avinâçî. nanu bâdhitam arthaṁ vedo 'pi kathaṁ bodhayet, sûryo, yûpo, yajamânaḥ, prastaraḥ, ity-âdivat, kiṁ ca, pratyaksha-pariṇâma-gṛihyamâṇe bhede kathaṁ svarûpâdvaitaṁ pratipâdyate? ity âçaṅkya, bhedas tv anyakṛito na vâstavaḥ,

ity âha: *sa eva* iti. *sa eva* îçvarâbhinna eva *tvam anâdi-mâyayâ* anâdy-avidyayâ *bhinno* bhedaṁ gataḥ. nanv âvidyake 'pi bhede sati, katham aham îçvaro bhaveyaṁ? ity âçaṅkya mithyâbhûto bhedaḥ pâramârthikam abhedaṁ na viroddhuṁ çaknoti, ity âha: *salile* jale *vivasvataḥ* sûryasya *bimbaṁ* maṇḍalaṁ *dvidhâ 'iva* dviprakâram iva; tathâ 'uktaṁ:

"eva eva hi bhûtâtmâ bhûte bhûte vyavasthitaḥ,
ekadhâ bahudhâ caiva dṛçyate, jala-candravat;"

iti. adhikaṁ çâstrâd avagantavyam, iha vistara-bhayâd viramâmaḥ. — *(K. asau sanâtano* nityaḥ *pumân na tvad-anyaḥ*, tasmât *purushottamât devât bhavân na paro* na 'anyaḥ. *tad-anâdi-mâyayâ* tadîyayâ anâdi-mâyayâ kâraṇa-bhûtayâ *sa eva bhinnaḥ*, *salile vivasvato bimbam iva dvidhâ* pratîyate, ity arthaḥ.*)*

Z. 11. tattvam asya 'âdi-vâkyâd api jâyamânaṁ jñânaṁ vinâ anavadhâraṇam eva, ity âha: *bhagavan* iti.

Çl. 27. asambhâvita eva 'ayam arthaḥ, ity âha: *avachinnasya* iti. *iyaṁ devî* upanishat *avachinnasya* çarîrâvachinnasya parichinnasya, iti yâvat. *bhinnasya* bheda-buddhyâ gṛhîtasya, *jarâ-maraṇe dharmau* yasya, etâdṛçasya *mama* nitya-sukha-jñâna-svarûpatâm *bravîti* nirûpayati; idam asambhâvitaṁ lakshyate, ity arthaḥ.

Z. 14. *padârthânavajñânât* tattva-padârthayoḥ samyag anavabodhât *vâkyârtho na 'avagamyate*, iti; upanishat-pratipâdita-tattvasya âdi-mahâ-vâkyârthasya akhaṇḍaika-rasasya jîva-parabhedasya 'anirdhâraṇâd, ity arthaḥ.

Z. 16. *tad-avabodhâya* vâkyârtha-jñânâya. *bhavân* Vivekaḥ. *âjñâpayatu* eva, iti kathayatu.

Çl. 28. *cid-âtmani* tat-padârthe niḥkṛishṭeçvara-caitanye, *tvam-arthe* tvaṁ-padârthe niḥkṛishṭa-jîva-caitanye *parijñâte* samyag avabuddhe sati, *punar* anantaraṁ *tattvam asi* iti vâkyaṁ *çrutvâ*, *tad âtma-prabhaṁ* sva-prakâçaṁ *jyotiḥ antar* mano-vṛittau akhaṇḍa-vâkyârtha-rûpaṁ *samuddyotate* prakâçate; tathâ 'uktaṁ Chândogye: "tat satyaṁ, satvam âtmâ, tattvam asi, Çvetaketo!" iti. jyotisho viçeshaṇaṁ: *nirupadravam uditânandam* anastamita-sukha-rûpaṁ. tattva-padârtha-prakâram âha, kasmin sati: *eshaḥ* ahaṅkâraḥ *na asmi*, *iti cittena sârdhaṁ* manasâ saha *vivicya* pṛithak kṛitvâ, *paritaḥ* samantât sarveshâṁ *tattvânâṁ vilaye* vinâçe *kṛite* sati; arthâd Vivekataḥ tat-tvaṁ-padârtha-çodhanât, asambhâvanâdi-nivṛittau. "tattvam asi" ity-âdi-mahâ-vâkyâvadhâraṇaṁ niçcaya-rûpaṁ bhavati, iti bhâvaḥ. — *(K. cittena sârdhaṁ vivicya* vivecanâṁ kṛitvâ, *paritas tattvânâṁ* ghaṭa-paṭâdi-padârthânâṁ *na iti vilaye kṛite*, sarvaṁ na 'iti vijñâte, ity arthaḥ; tata *esho 'smi 'iti cid-âtmani* jñâna-svarûpâtmani *parijñâte* sati, *tattvam asi 'iti* "tat brahma-svarûpam ahaṁ-padârtho 'pi tat tvam asi" iti çruti-vâkyât *çrutvâ; tvad-arthe punar jñâte* sati; *âtmani prabhâ* yasya, tâdṛçaṁ *sva-prakâçaṁ, bâdhita-bhava-dhvântaṁ, çântaṁ, taj jyotir antaḥ samuddyotate* prakâçate. kîdṛçaṁ: *anantaṁ* nityam *uditânandaṁ* vyâptânanda-svarûpaṁ.*)*

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Z. 3. *paribhâvayati* cintayati.

Z. 4. çravaṇa-manane nirûpite idânîm̃ *nididhyâsana*-praveçam âha: *tataḥ* iti. (*K. nididhyâsanam̃* carama-yoga-viçeshaḥ.)

Z. 5. *nitarâm̃ gûḍham̃* guptam̃ yathâ syât tathâ *vivekena saha upanishad asmad-abhiprâyam̃ bodhayitavyâ*, iti yojanîyam̃, guptâ asmadîya-vârtâ upanishad-vivekayor agre kathanîyâ, ity arthaḥ. kim̃ bodhayitavyâ? ity âha: *tvayâ ca* iti. *purushe* viveke. *janântikam̃* loka-samaksham̃. *samâdishṭam* artham âha: *yathâ* iti. *sam̃kalpa-yonayaḥ sam̃kalpo* manaso vyâpâraḥ, sa eva *yoniḥ* utpattiḥ kâraṇam̃ yâsâm̃, tâḥ *devatâ bhavanti;* sam̃kalpa-mâtrâd eva 'utpattiḥ, na maithunena, ity arthaḥ. "brahma vâ idam agra âsîd" ity ârabhya, "idam̃ sarvam abhavad" ity antena sam̃kalpa-prabhavatvam̃ darçitam̃ Vṛihadâraṇyake. tvayâ katham etat jñâtam? ity âha: *mayâ* iti. *samâdhânena* yoga-sâmarthya-janya-dhyânena, ity arthaḥ. *âpanna-sattvâ* svikṛita-garbhâ; viveka-sam̃kalpâd eva garbhâdhânam, iti bhâvaḥ. *krûra-sattvâ* krûrâbhiprâyâ jagad-vinâçakatvât. *prabodhacandrodayaç ca tatra manasi sam̃karshaṇa-vidyayâ* yogena 'âkarshaṇa-rûpayâ vidyayâ *vidyâm* âtma-sâkshâtkâra-rûpâm̃ *sam̃krâmayishyati*, iti yojanâ. "çrûyate hi sam̃karshaṇa-vidyayâ Sam̃karshaṇo devo Devakî-jaṭharât Rohiṇî-jaṭharam̃ prâpitaḥ," iti çrîmad-Bhâgavate çravaṇa-manane nirûpite ity 'uktam̃; tatra *çravaṇam̃* nâma 'advaite brahmaṇi upanishad-antât paryâvadhâraṇam̃, *mananam̃* nâma yuktibhiḥ anucintanam̃, ete arthân nirûpite; *nididhyâsanam̃* nâma vijâtîya-pratyaya-tiraskâreṇa sajâtîya-pratyaya-pravâhîkaraṇam̃; tad apy arthâd eva iti jñâtavyam̃. vidyâyâḥ antaḥkaraṇa-vṛitti-rûpatvân manasi sam̃kramaṇam̃ yuktam̃, iti bhâvaḥ. — (*K. nigûḍham* iti *sam̃kalpa-yonaya* ity-âdinâ vakshyamâṇam *asmad-abhiprâyam̃*. *vivekena saha upanishat prabodhyatâm*, ity arthaḥ. *purushe vastavyam̃* purushe vâsaḥ kâryaḥ. *janântikam̃* karṇe kathâ.

Z. 18. *dhyânam̃ nâṭayati* vistârayati.

Z. 19. (*K. nepathye* açarîrâyâḥ Sarasvatyâ bâṇî: *âçcaryam âçcaryam̃*.)

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Çl. 25. *iyam̃ kanyâ* vidyâ-rûpâ *sahasâ* akasmâd *antardhânam̃ bhajati* tirodhânam̃ prâpnoti. kîdṛiçî kanyâ: *manaso vakshaḥ-sthalam̃ nirbhidya* "nirgatâ" iti çeshaḥ. kîdṛiçam̃ vakshaḥ-sthalam̃: *pratyaksham̃* samaksham̃ *sphuṭanti* bhidyante *utkaṭâni* sthûlâni *asthîni* yasmin, tat. punaḥ kîdṛiçî kanyâ: *uddâmâ* apratihatâ *dyutayaḥ* prakâçâḥ, teshâm̃ *dâmabhiḥ* mâlâbhiḥ, *taḍid iva* vidyud iva *diçaḥ pradyotayanti* prakâçayanti. punaḥ kîdṛiçî kanyâ: *parikaraiḥ* sevakaiḥ kâmâdibhiḥ *samam̃* sârdham̃ *moham̃ grasanti* gilanti; utpanna-mâtrâ vidyâ mohâdi-sarvam̃ vinâçya svayam api naçyati, iti bhâvaḥ. *ca* punaḥ eshaḥ *çrîmân prabodhodayaḥ* niratiçaya-brahma-prakâçaḥ *ekam̃ purusham̃* kshetra-saññam̃ sam̃kshipya *upaiti* âvir bhavati; *ca*-kâro *bhajaty-upaityoḥ* samâna-kâlârthaḥ. — (*K. iyam̃ kanyâ* vidyâ-rûpâ kanyâ *parikarair* yogopasargaiḥ *samam̃ moham̃ grasanti sahasâ antardhânam̃ bhajati, esha ca*

çrîmân prabodhodayaḥ purusham upaiti. kanyà kiñ kṛitvà: mohañ grasati ity atra 'âha: *pratyagra* iti. *pratyagrañ* kàlañ *sphuṭañ* dvidhà-bhavat *utkaṭam asthi* yasmât, tàdṛiçañ yathà syàt tathà *manaso vakshaḥ-sthalañ nirbhidya* vidàrya. kìdṛiçì kanyà: *uddâma-dyutibhir dhâmabhis* tejobhir *diçaḥ pradyotayanti*, *taḍid iva.)*

Çl. 30. *so 'hañ prabodhodayo* 'smi. saḥ kaḥ: *yasmin* prabodhe *abhyudite* jâte *trailokyañ* jagat *evam* anena prakâreṇa *vitarka-padavîñ* tarka-vishayañ *na samârohati* na pràpnoti. kìdṛiçañ trailokyañ: *sahaja-prakâçena* svàbhàvika-prakàçena *dalitañ* vinàçitañ. tarkam eva prakaṭayati: *kiñ vyaptañ* kim àkràntañ? *kim apohitañ* durìkṛitañ? *kimu hṛitañ* nìtañ? *kiñ và* kimu *samutsâritañ*? *kiñ nu syûtañ* uccâvaca-vastravat-samìkṛitañ? *kim idañ nu vilâyitañ* syàt na ghṛitavat dravì-kṛitañ? *kiñcid* "asti?" iti çeshaḥ. *và* ity athavà *kiñcana* kim api *na* asti? ity arthaḥ. *kim* ity-àdi vitarkârthe. àtmaprabodhe samyag udite sañsàrika-trailokya-vishayâneka-tarka-karkaça-paribhàvanà vilìyate, anyathà tarka-durgama-pràkàra-vikàra-parikhàbhir àvṛito na kañcana gaṇayati, iti bhàvaḥ. nirvikalpaka-rûpatayà vidyà-prabodhodayor àkàro nirûpayituñ na çakyate, iti tayor avasthaiva pàtra-dvàrà nirùpità, iti jñeyañ. — *(K. so 'hañ prabodhodaya* udìyamànaḥ prabodhas tattva-jñâna-rûpo, *yasminn abhyudite sahaja-prakâçena dalitam* ujjvali-kṛitañ *trailokyañ* naiva *vitarka-padavîm ârohati*, vitarkaç ca 'atra sambhàvanà. utsàrite dìpâdinà 'apasàrite 'ndhakàrâdau, *kim utsâritam?* iti sambhàvanà. syûte vastrâdau, *syûtañ kiñ nu?* iti sambhàvanà. visarpite bàlyâdau, *visarpitañ nu kim idañ?* iti sambhàvanà eka-padàrthe 'para-padàrtha-bhrama-rûpà. *kiñcin nu? và kiñcana?* iti sambhàvanà, sà ca sthâṇà "vayañ nu purushaḥ?" ity evam-àdi-rûpà; trailokyam evañ vitarka-padavìñ na samârohati, sarva-padàrthâdvaita-bhàvane kim api kiñcittvena na bhàsate, ity arthaḥ.)

Z. 13. prabodhasya jàtatvàd *vatsa* iti sambodhanañ.

Z. 15. *vighaṭitañ timira-paṭalañ timiram* ajñànam eva *paṭalam* âcchàdakañ *vighaṭitañ* vinàçitañ yasmin, evañ-bhûtañ *prabhâtam* iva *sañjâtañ*; sañsàraja-ràtry-apagamàd bodhaḥ pràtaḥ-kshaṇo mataḥ, ity uktatvàd, iti bhàvaḥ.

Çl. 31. tad eva darçayati: *tathâ hi, moha* iti. *ko 'pi* viçishṭyà açakya-vacanaḥ, *tushârâ* himà *raçmayo* yasya, *bodhaç* ca 'asau *tushâra-raçmiç* ca tàdṛiçaḥ prabodhacandraḥ, ity arthaḥ, *ajani* pràdur bhûtaḥ, *yena* prabodhacandreṇa *çraddhâ-viveka-mati-çânti-yamâdi viçvâtmakañ* jagad-rûpañ "*sa esho 'ham Vishṇur*" iti *sphurati* prakâçate. kim kṛitvà: *mohaḥ* sañsàra-hetur ajñânañ, tad eva *andhakâram* àvaraṇam *avadhûya* nirasya; *vikalpo* bhrama eva *nidrâ*, tàm *unmathya* tyaktvà. *yamâdikena* iti pàṭhe, *yamâdikena bodha-tushâra-raçmir ajani*, ity anvayaḥ. — *(K. ko 'pi* mama *bodha*-rûpas *tushâra-raçmiç* candro *ajani*. kiñ kṛitvà: *moha*-rûpam *andhakâram avadhûya*, sva-sahajayà vidyayà tad-grasanam eva tad-avadhûnanañ bodhyañ; *vikalpas* tattat-padàrtheshu tattad-viçishṭa-jñânañ jàgrat-svarûpañ, tàdṛiçìñ *nidrâñ*

svapnam *unmathya*, anena bodhodayena hetunâ *çraddhâdikaṁ* Vishṇv-âtmakaṁ *sphurati: aham* api *sa esha Vishṇuḥ.)*

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Çl. 32. utpanna-brahma-sâkshâtkârasya vartamâna-prârabdhasya 'avasthâm âha: *saṅgaṁ* iti. *so 'haṁ sâyaṅgṛihaḥ sâyaṁ-kâlena* viçishṭaṁ sthânam eva *gṛihaṁ* yasya sa sâyaṅgṛihaḥ, *munir* manana-çîlaḥ *sadyo bhavitâ* idânîṁ bhavishyâmi, ity arthaḥ. *saṅgaṁ kenacid* kenacid *api na upetya* aprâpya. *kim api apṛichan* na pṛishṭavân. tathâ *diçaṁ vidiçaṁ vâ* âgreyâdi *na tarkita-phalaṁ* prayojanaṁ yathâ syât tathâ *gachan* paribhraman. *çânto* râga-dveshâdi-çûnyaḥ, *vyapetâḥ* gatâḥ *bhayaṁ* ca, *çokaç* ca, *kashâyaç* ca prârabdhâtirikta-karma-phala-bhogaḥ, *mohaç* ca yasmât, tâdṛiçaḥ. — *(K. so 'ham idânîṁ kenacit* saha *saṅgaṁ na upetya; kam apy apṛichan; atarkita-phalâm* asambhâvita-phalâm *diçaṁ vidiçaṁ vâ gachan; çânto* vyapeta-bhayâdiḥ *sâyaṅgṛihaḥ* sâyaṅkâla-gṛihita-nivâsa-sthâno *munir ahaṁ bhavitâsmi*, ity arthaḥ. *kashâyaḥ* ity atra krodhaḥ.*)*

Z. 11. *praçântârâtiṁ* nirdalita-mohaṁ. *bhavantaṁ* Vivekaṁ.

Z. 16. *ataḥ param ato* 'smât *param* utkṛishṭaṁ.

Çl. 33. "ataḥ paraṁ" ity uktasya 'arthaṁ vadan phalitam artham âha: *praçânta* iti. *vivekaḥ kṛita-kṛityatâm agamat* parinishpanna-kâryo 'bhût. kidṛiçaḥ vivekaḥ: *praçânto* dhvastaḥ *arâtiḥ* moha-rûpo çatrur yena saḥ; yad vâ: *prakarsheṇa çânto arâtiḥ* shadvargo yena; vidyâ-prabodhau çrîmatyâ Vishṇubhaktyâḥ prasâdât mahâmohaṁ sasainyaṁ vinâçya çrîmatâ vivekena samutpâditau, iti dhvanitaṁ. bho *nirajâkshi* kamala-nayane! *sad-ânande pade* avinâçi-parabrahma-pade jîvanmukti-lakshaṇe *ahaṁ niveçitaḥ* sthâpitaḥ; ito 'nyaḥ purushârtho nâsti, iti bhâvaḥ. *nîrajaske* iti pâṭhe, *nirgataṁ rajaḥ* âvaraṇa-rûpaṁ yasmât, tasmin nirâvaraṇe *pade* ity asya viçeshaṇaṁ. — *(K. nîrajaske* nirmale *sve pade* sthâne *niveçito* 'bhishiktî-kṛitaḥ bheda-buddhi-vyudâsâd, iti bhâvaḥ.*)*

P. 118.

Çl. 33. sakala-çâstra-rahasyaṁ Prabodhacandrodayâkhya-nâṭaka-chalena âpâtataḥ pradarçya, sthale sthale pûrvapakshâparapakshau kṛitvâ, vedânta-siddhântân api pradarçya, viveka-puraḥsaraṁ kâma-krodhâdi-pâkhaṇḍâgama-parâjaya-dvârâ ca sarvân api saṅsâra-nirâkaraṇa-paripanthinaḥ parâbhûya, antevâsinam api dayâ-pâtraṁ samyag avabodhya, Vishṇubhaktiṁ prârthayantaḥ çrî-Kṛishṇa-Miçrâḥ granthânte âçîr-lakshaṇaṁ maṅgalam âcaranti: *parjanyaḥ* iti. *parjanyo* jala-pûrṇo meghaḥ *asmin jagati* asyâṁ bhûmau *mahatîṁ vṛishṭiṁ*, samaye yâvad apekshitâm *ishṭâm* iti-padena 'ativṛishṭiṁ nivârayati, *vidhattâṁ* karotu. *galito* nashṭaḥ *upaplavo* deça-râjyâdy-upadravo yebhyas, te *râjânaḥ kshmâṁ* pṛithvîṁ *pâlayantu*. saṅsâribhya âçisho datvâ, jñanibhyo 'pi dadâti: *mahântaḥ* jñâninaḥ *tvat-prasâdât* Vishṇubhakti-prasâdât *saṅsâra* eva *abdhiḥ* samudraḥ, tam *tarantu;* samudra-sâmyam âha:

vishayâḥ sraj-âdayaḥ *mamatâ* mamatvâbhimâninaḥ, *âtaṅko* bhayaṁ, etâny eva *paṅkaḥ* kardamo yasmin, taṁ. kîdriçâḥ mahântaḥ: *tattvânâm unmeshaḥ* sâkshâtkâraḥ, tasmâd *upahataṁ* vinâçitaṁ *tamaḥ* ajñânaṁ yeshâṁ, te; Vishṇubhakteḥ prasâdât sarvaṁ prâpyate, iti bhâvaḥ. — *(K. tathâpy etad astu* iti. etac ca sarva-nâṭakânâm ante prakṛrita-vaktr-uktam api naṭa-kriyamâṇa-sabhâçirvâda-rûpaṁ bodhyaṁ. *asmin jagati parjanyo* megha *ishṭâṁ mahatîṁ vṛishṭiṁ vidhattâṁ* janayatu. *çamito* nâçito lokânâṁ *vividha upaplavo* yais, tâdṛiçâ *râjânaḥ kshmâṁ* pṛithivîṁ *pâlayantu*. *mahânto* yoginas *tvat-prasâdât* tattvonmeshâd *apahata-tamo* yathâ syât tathâ *saṅsârâbdhiṁ tarantu*. kîdṛiçaṁ: *mamatâtaṅkâv* eva *paṅko* yatra, tâdriçaṁ.)

Saprâkṛitaṁ saṅskṛitam atra kiñcid
vyâkhyâta-tâtparyam avarṇikaṁ cet,
tatrâpy açuddhaṁ yadi kiñcid asti,
tac chodhanîyaṁ vibudhair, na mûrkhaiḥ.

Maṅgalaṁ lekhakânâṁ ca, pâṭhakânâṁ ca maṅgalaṁ,
maṅgalaṁ sarva-devânâṁ, maṅgalâya sa no Hariḥ.

Samâpto 'yaṁ granthaḥ.

Çubham astu.

VARIANTEN.

Prolog.

P. 2.

Z. 3. *cakra* fehlt in *K.*
„ 4. statt puñja *A. T. C. K. nivaha.* — *K. kabâfa.*
„ 5. nach mahârṇava ist einzuschieben *magna.*
„ 6. *latâ* fehlt in *K.*
„ 7. *A. bahala. K. bahulatara.*
„ 8. *C. Gopâla-devena.* — *yathâ* fehlt in *A.* — *sahaja* fehlt in *A.*
„ 9. *çrî* fehlt in *K.* — *B. T. K. brahmâṇandair.* — *K. parama.*
„ 10. *sparça* fehlt in *K.*
„ 11. *tu* fehlt in *A.*
„ 16. *C. K. çânti.* — *prâya* fehlt in *K.*
„ 17. *K. yad apûrvam̃.* — *K. çrî-*Křishṇa. — *nâma* fehlt in *A.* — *K. candrodaya-nâma.*
„ 18. *K. abhinirmâya.* — *râjñaḥ* fehlt in *K.*
„ 19. *K. saparishadas tâd-âlokana.*

P. 3.

Z. 2. *K. sañgîtam avatârayâmi.*
„ 3. *K.* avalokya *ca.*
„ 4. *K. ajja*, esamhi; âṇabedu *ujjo.*
„ 8. *C. vikhyâta-*kîrtiḥ.
Z. 9. *C. K. mâtra-mitreṇa.*
„ 15. *C. K. kshauṇayaḥ.*
„ 16. *K. çanti.* — *C. pathi.* — *A. B. K. âtmano.* — *C. vinodanârtham̃.* — *K. candrodayam̃ nâma.*
„ 17. statt *adiçyantâm̃* zu lesen *âdiçyantâm̃.*

P. 4.

Z. 1. *ajjaütta* fehlt in *K.* — *tadhâ* fehlt in *K.*
„ 2. *vikkamekka* fehlt in *K.*
„ 3. *daṇḍa* fehlt in *K.* — *K. varisanta-santada-sara-ṇiara-jajjaria.*
„ 4. *K. vikkhitta-sahattha-sattha-pajjâsiduttuñga.*
„ 6. statt *ghummanta* (ghûrmat) zu lesen *ghuṇṇanta* (ghûrṇat).
„ 7. *K. Mahumahaṇeṇa via cchira-samuddam̃ samâsâdidâ.*
„ 8. *vîra* fehlt in *K.*
„ 10. *K. brâhmam̃.*
„ 11. *K. kâraṇa-vaçât.* — *K. svabhâve avatishṭhate.*
„ 12. *kâlâgni* fehlt in *C.*
„ 13. statt yathâ *T. C. tathâ. K.* zieht *tathâ* mit zum folgen-

den Verse, und lässt dafür das Wort *vâta* aus.

P. 5.

Z. 4. *purushâḥ* fehlt in *K.* — *K. kshititalam.*
„ 5. *T. pratipadyante.* — *K. tathâ Paraçurâmam eva tâvad âkalayatu bhavatî.*
„ 7. *C. bahula.*
„ 8. *K. prâg-hâre.*
Z. 10. *K. ançu.*
„ 15. *K.* krita-*krityaḥ.*
„ 16. *K. vivekenaiva nirjitya.*
„ 17. statt *-daya'* zu lesen *-dayaḥ.*
„ 19. *C. parânubhavam.*

P. 6.

Z. 3. *K. ratyâ.*
„ 6. *B. mad-vacanâc copajâta.* — *K. nûnam mad-vacanâc copajâta-krodha ivâsau lakshyate.*

Erster Akt.

P. 7.

Z. 1. *K. yathâ-nirdishṭaḥ.*
„ 2. *K. nanv are.*
„ 3. *K.* verbindet die beiden Verse durch *api ca.*
„ 6. *K. pronmîlan-navamâlikâ-surabhayo.*
„ „ statt niçâḥ *K. C. T. kshapâḥ.*
„ 8. *A. B. C. bho.*
„ 12. *K.* liest nur einmal *paçya.*
„ 16. *K. abhilaṅghya.*

P. 8.

Z. 2. *B. C. Ahalyâyâm.*
„ 4. *K. apade*
„ 5. *K.* ka *iha.* — statt *vidishu* zu lesen *vidhishu.*
„ 8. in *K.* fehlt *mahâbalâ.*
„ 10. nach yamâdîn fügt *K.* hinzu *ashṭau tâvad.*
„ „ *C. niyamitam* asmâbhir.
„ 15. *K. nirvikâra-cittaika.*
„ 16. *K. tena te.*

P. 9.

Z. 3. *K. mada-mâna-mâtsarya-dambha-lobhâdibhir.*
„ 4. *C. âçrayishyante.*
„ 5. *ajjaütta* fehlt in *A. B. C.* — *A. jama-*dama. — *vivea* fehlt in *K.*
„ 7. *âḥ* fehlt in *K.*
„ 13. *ca* fehlt in *K.*
„ 14. *ekam* fehlt in *T.* — *ca* fehlt in *K.* — *K. utpannam* dvitîyam.
„ 15. u. 16. *K. ajjaütta! jaï evam, tâ kimtti svarâṇam tuhmâṇam eârisam vairam?*

P. 10.

Z. 5. *C. K. eva caitaj.* — statt asmatpitopârjitam zu lesen *asmatpitropârjitam.* — *K. asmâkam pitr-upârjitam.* — st. tâvad zu lesen *tâta.*
„ 6. *A. T. K. virala.* — *K. tena te.* — *sâmpratam* fehlt in *K.*

Z. 8. *K. Ratiḥ (karṇau pidhâya).* — liest nur einmal *santaṁ pâbaṁ.*
„ 9. *K.* mattakeṇa *ijeṁva.* — *K. adha vâ bhodu, ettha ko ubâyo mantidabbo.*
„ 11. in *K.* beginnt die Rede mit: *priye.*
„ 12. in *K.* beginnt die Rede mit: *priye.* — *K.* dâruṇaṁ *karma* pâ.

P. 11.

Z. 1. *K.* nur einmal *na bhetavyaṁ.*
„ 4. *K.* nur einmal *haddhî.* — *K. kadhaṁ tuhmâṇaṁ.*
„ 6. in *K.* fehlt *na° bhetavyaṁ na bhetavyaṁ.*
„ 7. *K.* rakkhasie *uppaṇṇâe.*
„ 8. *K.* leitet den Vers ein mit: *yathâ.*
„ 12. statt bhakshyaṁ liest *A. nakshyaṁ* (?).
„ 13. *satrâsotkampaṁ* fehlt in *A.*

P. 12.

Z. 3. *K.* nur einmal *na bhetavyaṁ.*
„ 5. *K.* leitet die Worte ein mit: *ajjaütta.*
„ 7. *C. viveke ca upanishad.*
„ 8. *K. tatra caite sarva eva.*
„ 10. st. edehiṁ liest *K. uṇa.*
„ 12. *K.* leitet die Worte ein mit: *priye.* — *pâpânâṁ* fehlt in *T. C. K.* — *A. pâpacâriṇâṁ.*
„ 13. *K. sva*-pratyavâya.
„ 19. st. *çâghyate* zu lesen *çlâghyate.*

P. 13.

Z. 2. *K. nanv are.*
„ 5. *K. purâvida.* — *ca* fehlt in *A.*
„ 6. *tâvat* fehlt in *K.*
„ 7. *K. mahâ*mohâdibhiç. — *K. baddhaḥ.*
„ 8. *A. B. C. K. kula.*
Z. 10. *K.* sva-*vaça*-câ.
„ 14. *C. tad ayuktaṁ.* — *K. tan na yuktam asmâkam iha sthâtuṁ.*
„ 17. *vicintya* fehlt in *K.*
„ 18. *K. visphûrjitaṁ.* — *K. yad ayam asmân.*

P. 14.

Z. 1. *priye* fehlt in *A. B. K.*
„ 5. *K.* jagat-*patir.*
„ 6. *K.* vayaṁ *tu.* — *K.* ity *aho.*
„ 9. *K. ṇicca-ppakâsa-pphuranta-sakala-tihuaṇa-ppahâvo.*
„ 14. *K. svaccho* 'pi.
„ 16. st. iha liest *A. iva* und *K. iti.*

P. 15.

Z. 1. *T. vipphuranta. C. papphuranta.*
„ 2. *bi* fehlt in *K.*
„ 3. *K. veçavilâsinî.*
„ 4. *'pi* fehlt in *A.* — *C. paramapurushaṁ.*
„ 8. st. vâḍhaṁ *K. puṅso.*
„ 11. *C. tathâ* kâraṇaṁ. — *vâ* fehlt in *A. C.*
„ 13. 14. 15. *K.*:
sammohayanti *madayanti viḍambayanti*
vikshobhayanti ramayanti vishâdayanti
etâḥ praviçya *hṛidayaṁ sadayaṁ* n.
(*Bhartṛihari.* ed. Bohlen. I, 21.)

P. 16.

Z. 2. *K. kiṁ ṇâma taṁ kâraṇaṁ.*
„ 4. *A. purâṇa.*
„ 5. st. tataḥ *K. ataḥ.* — *K. pârameçvara.* — *K. niveçayâmîti.*
„ 6. st. âsâdya *K. viditvâ.* — *B.* tad-*rûpatâm.*

Z. 7. st. iva *C. eva.* — st. nirmâya *K. racayitvâ.*
„ 10. *ajjaütta* fehlt in *K.* — *K. putto.*
„ 12. *jyeshṭha-putreṇa* fehlt in *A.*
„ 13. *tataç câsâv îçvaraḥ* fehlt in *K.*
„ 16. *K anubhavan mâyâm* avi.

P. 17.

Z. 4. *K.* ṇamida-*muho.*
„ 6. *K. hṛidayaṁ bhavati.*
„ 8. *tâo* fehlt in *A.* — *K.* übersetzt sarasa mit *sarasa.*
„ 9. st. dhammattha *K. dhamma.* — *K.* bhattuṇo *hiaa-ṭṭhidaṁ vihaḍenti* (vighaṭayanti).

Z. 15. *jâgrat* muss mit svapna- zu Einem Worte verbunden werden.

P. 18.

Z. 1. *K. badhassa.*
„ 2. *K.* tadâ *etâe.* — ajjaütto fehlt in *K.*
„ 4. st. cirakâlam *T. C. B. ciraṁ.* — *K. tat siddhâç câsmâkaṁ manorathâḥ.*
„ 6. *K. paramo* mṛityoḥ.
„ 9. *prabodhotpattaye* fehlt in *K.* — *K. niyojayâmi.* — *K. iti Saṅsârâvatâro nâma* p. a.

Zweiter Akt.

P. 19.

Z. 4. *vatsa dambha* fehlt in *K.*
„ 5. *K. prabodhacandrodayâya.* — *A. praveçitâç* ca teshu.
„ 6. *A. utpannaḥ* kula.
„ 7. *K. kshayaḥ çrîmadbhir.*
„ 8. *A. tatraiva.*
„ 9. *K. vighnâya* pra.
„ 10. *K.* vârâṇasî *nâma nagarî.* — *K. sampâdita-nirdishṭaç ca svâmino yathâ nirdeçaḥ.*
„ 14. st. cira- *A. K. cirât. B. ciraṁ.*

P. 20.

Z. 2. *K. yathâ câyaṁ.*
„ 5. *A. dakshiṇa-râshṭra-deçâd.*
„ 6. *K. âryasya pitâmahasyâhaṅkârasya.* — *K.* ohne *iti* blos anusarishyâmi.

Z. 7. *yathâ-nirdishṭaḥ* fehlt in *K.*
„ 9. st. tautânitaṁ zu lesen *tautâtitaṁ. C. K. tautâtikaṁ.*
„ 10. *K. sâlika-.*
„ 11. *K. naiva.*
„ 12. *K. susthaiḥ.*
„ 13. *vilokya* fehlt in *A. B.*
„ 15. *K.* bhikshâ-*mâtrârthaṁ.*
„ 17. *C. vilokya* vihasya *ca.*
„ 19. *K. etaiḥ saha.* — *B.* duritodayâya *bhavati.*

P. 21.

Z. 1. *K. pâshaṇḍâḥ.*
„ 2. *K. sandarçanâd* api.
„ 4. *K. saṅgata-*çilâ. *K. ṛishî.*
„ 8. *A. C. tridaṇḍa.* — *K. tridaṇdopajîvino.*
„ 9. *K. paribhrashṭâ bhrântâ eva.* — *vilokya* fehlt in *K.*

Z. 11. *A. B. C. cakhâlo-.* — *K. dṛiçad.* — *K. camashodûkhala.*
„ 12. *K. mushalaṁ.* — *K. hutâjyâgni-dhûma-çyâmalita-gagaṇa.*
„ 13. *nâtidûrato* fehlt in *A.* *K. nâtidûre.* — *K.* nûnam *idaṁ.*
„ 14. *K. tad bhavatu.* — *K.* yuktam *idam* asmâkam.
„ 15. *iti* fehlt in *A. B. C.*
„ 17. *K. kaṇṭhyaushṭha.*

P. 22.

Z. 1. *K. tad bhavatûpasarpâmi tâvad enaṁ.* — st. kalyânaṁ zu lesen kalyâṇaṁ. — *B. K.* kalyâṇaṁ *bhavatu.*
„ 2. In *K.* fehlt *eva.*
„ 3. *sasambhramaṁ* fehlt in *K.* — *K.* yataḥ *pâda-çaucaṁ vidhâya* etad.
„ 5. *pâpa* fehlt in *K.* — *A. ushara. T. B. turashka.*
„ 6. *âsana* fehlt in *K.* — *K. agre* gṛi.
„ 9. *K.* pâdâ *âdiçanti.* — *K.* âgatasya *bhavataḥ.*
„ 10. *K. samyag asmâbhir na viditam asti.*
„ 11. *K.* âḥ *pâpa.*
„ 12. *K.* çrûyatâṁ *tâvat.*
„ 13. st. purî *K. tato.*
„ 14. *K. çreshṭhaka.*
„ 15. *K.* mahâ-*guṇâ.* — *B. tatrâpi* teshâm.
„ 18. *K.* tâmra-ghaṭîm *âdâya, praviçya.*
„ 19. *prakâçaṁ* fehlt in *A. B.* — *A. etat* kri. — *K.* Ahaṅkâraḥ *(vaṭu-hastât tâmra-ghaṭîm âdâya) bhavatu, ko doshaḥ?*

P. 23.

Z. 1. *K. iti* tathâ.
Z. 2. *K. brahman* dûre. — *B. kadâcid* vâtâ-.
„ 5. *B.* brahmann *evam eva tat. K. evam evaitad brahman.*
„ 6. st. hy asya *C. yasya. K. kasya.*
„ 8. *aye* fehlt in *K.* — *K. bhavatu* asmin.
„ 9. *K. samupaviçâmi. (ity upaveshṭum* i.)
„ 10. *K.* Vaṭuḥ *(vârayan) maivaṁ maivaṁ* â. — *B. nâkramaṇîyaṁ. A. asaṅkramaṇîyaṁ.*
„ 13. st. punar *K. yathâ.*
„ 15. st. châlaka zu lesen *chyâlaka. K. chyâla-vimâtṛi.* — *K. C. B. abhiçastâ.* — *K. tatas.*
„ 16. *K.* tat-*sambandha.*
„ 17. *K.* Dambhaḥ: *yady evaṁ, tathâpi nâsmâkaṁ vidita*-vṛi.

P. 24.

Z. 3. *K.* saçapatham *anunâthya.*
„ 5. *svagataṁ* fehlt in *K.* — *K. dâmbhikasya* brâ. — *A. brâhmaṇa-dâmbhikasya.*
„ 6. *vicintya* fehlt in *B.* — *K.* athavâ *dambho 'yaṁ svayaṁ.* — *prakâçaṁ* fehlt in *A.* und *K.*
„ 8. *K.* ka *iha.*
„ 12. *A. K. T. âryaḥ.* — *B. 'yam* asmâ. — *K.* Ahaṅkara *esha prâptaḥ.*
„ 13. *K.* ârya, *Lobhâtmajo Dambho 'ham abhivâdaye.*
„ 14. *K. âgaccha* va.
„ 15. *cira* fehlt in *K.*
„ 16. *K.* tvat-*putrasya.*
„ 17. und 18. liest C.: *(Dambhaḥ) atha kiṁ. (Ahaṅkâraḥ) so 'py atraiva vartate.* (*K.* eben so, nur giebt er die Worte *so — vartate* ebenfalls dem Dambha) *(Dambhaḥ) na hi tena vinâ*

muhûrtam api bhavâmi; so 'py atraiva ma. va. Diese letzten Worte *so — va.* fehlen in K. (Man muss daher wohl am besten so lesen: *(Dambhaḥ)* atha kiñ; na hi—jivâmi; so—-vartate.)

Z. 19. *atha* fehlt in *K.* — *K. apy atraiva* kuçalau.

P. 25.

Z. 1. *K. (Dambhaḥ) atha kiñ; tâv api Mahâmohasya râjña âjñayâ atraiva vartete.* Die Worte *tayor — tishṭhâmi* fehlen in *K.*

„ 2. *atra* fehlt in *K.* — *K. prayojanenâtrâgamana*-pra.

„ 5. *K.* yato *Mahâmohasyâpi*-.

„ 6. *K.* lokâd *atrâbhyâgamaḥ.* — *K. caishâ* kiñ-. — *B.* devena *Mahâmohena.*

„ 7. *nagarî* fehlt in *K.* — *K. nirûpitavyeti.*

„ 10. *nanu* fehlt in *K.* — *K. Vivekâparodha.*

„ 12. *K. atas tad-uccheda*-vidhiñ. — *K.* eva *saḥ.*

„ 19. st. *tathâtyud*- zu lesen *tathâ hy ud*-. *tairthikâḥ* fehlt in *K.*

P. 26.

Z. 3. *K. bho janâḥ paurâ esha khalv ayañ* sam.

„ 4. *K. tena hi.*

„ 5. *K. niḥsyandaiç.* — Man trenne *sphaṭika-çilâ* von *vedikâḥ.*

„ 6. *K. mucyantâm.*

„ 9. *K. 'yañ* mahâ. — *tat* fehlt in *K.*

„ 10. 11. *K. iti nishkrântâḥ sarve. Vishkambhakaḥ.*

P. 27.

Z. 1. *K. parivâraḥ.*

„ 6. *K. prathiyasaḥ.*

„ 7. *kapola* fehlt in *C. kalpanâ* muss mit *vinirmita* verbunden werden. — st. avastambhena zu lesen *avashṭambhena. K. avashṭambhair.* — *K.* jagad *eva.*

„ 11. st. *punaḥ* zu lesen *punaç.* — *K.* chinnâd *ito.*

„ 12. *K.* pariṇâma-*rûshita-citer* jivaḥ.

„ 13. *api ca* fehlt in *K.* — *K. âtmâpy evañ* tâ.

„ 14. 15. *K. kidṛiço yosheyañ* vasu.

„ 17. *K. nishpaurushâḥ.*

„ 19. *K. kâmâv eva.*

P. 28.

Z. 1. *K. cetayanti.*

„ 1. 2. *K. ity etad asmâkam abhiprâyânuvartinâ. C. anurodhena.*

„ 3. *âsît* fehlt in *K.*

„ 6. *K.* Cârvâkaḥ *(çishyañ prati).* — *K. yatreyañ* vârtâ.

„ 7. *A.* vârtântar *eva* bhavati. — st. paçya *K. tathâ hi.*

„ 8. *C. K.* dravya-*nâçe 'pi.*

„ 10. *T. C.* verbinden diesen 20. Çloka mit *api ca.* — Dieser 20. Çloka fehlt in *K.* und auch der Commentar des Râmadâsa hat ihn nicht gekannt.

„ 12. *api ca* fehlt in *T. C.* — *K.* tṛipti-*kârakañ.*

„ 13. *T. tarhi nirvâṇa-dîpasya.* — *A. kiñ* vardhayec. — Hierauf folgt in *A. B.* noch ein Çloka, der in *T. C.* und *K.* fehlt, und den auch der Commentator Râmadâsa nicht gekannt hat.

tṛiptaye jâyate 'nyeshâṁ bhuktam anyena cet, tadâ dadyâc chrâddhaṁ hi, patheyaṁ na ca, hanta pravâsinâṁ.

Z. 14. *K.* eso jjevva *pulisattho* jaṁ.
„ 15. vor *pijjae* muss *jaṁ* (yat) eingeschoben werden. — *ity* fehlt in *A. K.*
„ 16. *santâpana* fehlt in *K.*
„ 17. st. dukkhehiṁ *K. vvadehiṁ.*

P. 29.

Z. 1. *vatsa* fehlt in *A. C. T. K.* — *K. modakais tṛiptir iyaṁ.*
„ 4. *K. bhugnonnata.*
„ 7. *khu* fehlt in *K.* — *jaṁ* fehlt in *K.*
„ 9. *nara* fehlt in *K.*
„ 11. *K. T. B. upasṛishṭaṁ.*
„ 15. st. *hanta B.* tat. — *K. suhṛid asmâkaṁ.*
„ 17. *K. B. mahârâjo.* — *K. jayati.*

P. 30.

Z. 1. *A. B. C. K.* svâgataṁ *te.* — *bho* fehlt in *A. B. C. K.*
„ 2. *K. deva* ka. — *K. sâshṭâṅgapâtaḥ.*
„ 3. *K.* kaler *bhavyaṁ.*
„ 4. *K.* prasâdât *sarvam avyâhataṁ.* — *A. K. nivartita.*
„ 5. *K. devasya* pâ.
„ 6. *K. nipâtât.*
„ 7. st. mukha *A. B. C. K. sukha.*
„ 9. *K. dhanye.*
„ 10. *K.* atha *tatra* kiyat.
„ 13. *K.* prabhu-*prabhâvo.*
„ 14. *A. B. C. tatrottarâḥ.* — *K.* -âdînâṁ *tu* kaiva *cintâ.*
„ 17. *T. B. guṇḍhanaṁ K. guṇṭhanaṁ.*
„ 18. *K. buddhi*-paurusha.

P. 31.

Z. 1. *K.* 'pi *na* vidyâprabodhodayaḥ çaṅkanîyaḥ.
„ 3. *tat* fehlt in *K.*
„ 4. *deva* fehlt in *K.*
„ 7. *K.* sâ *ca.* — *K. yady api kalinâ.* — *K. anugṛihîtân na vayam avalokayitum api prabhavâmaḥ.*
„ 8. st. tad atra *K. tatra.*
„ 9. *iti* fehlt in *K.*
„ 10. *B. K. prasiddhâ.* — *sâ* fehlt in *A.*
„ 11. *K. durucchedâ.*
„ 12. *bhadraṁ* fehlt in *K.* — *A. çaṅkanayâ.* — *K. kâma-krodhâdishu.*
„ 14. *K.* nimmt diese Rede des Cârvâka noch als Worte des Mahâmoha. — st. *jighîshuṇâ* zu lesen *jigîshuṇâ.*
„ 15. *K. bhâvyaṁ.*
„ 18. *nepathyâbhimukhaṁ vilokya* fehlt in *A. B. C. K.*

P. 32.

Z. 1. *A. B. C. T. bhoḥ.* — Die Worte *bho asatsaṅga* fehlen in *K.* — *lobha* fehlt in *K.*
„ 2. *mâna* fehlt in *A.* — *A. B. C. T. âdayaḥ* — *K.* yathâ *Vishṇubhaktir nâma* yoginî. — *eva* fehlt in *K.*
„ 3. *K.* avahitaiḥ *pratikartavyeti.*
„ 5. *K. patrahastaḥ.*
„ 6. *K. âgade.*
„ 8. *K. bhaṭṭârakerakaêhiṁ* (bhaṭṭârâdhînâbhyâṁ).
„ 10. *K. praviçya vilokya ca.* — *K. saha kiṁ pi.*
„ 11. *K. edaṁ pattaṁ ṇilâbedu bhaṭṭake. (iti patraṁ samarpayati.)*

Z. 14. *hagge* fehlt in *K*. — *âgado mhi* fehlt in *A. B. C. K.*

P. 33.

Z. 2. *K. kâryeshv* ava.
„ 4. *K. patrañ gṛihîtvâ vâcayati*. — *çrî* fehlt in *K*. *C*. hat es dagegen dreimal.
„ 5. *K*. parameçvara-*parama-bhaṭṭâraka-çrîman*-mahâmoha.
„ 6. *K. bhavyañ* avyâhatañ.
„ 7. st. anyac ca *K. anyat*.
„ 9. *K. sahacaro dharmo 'pi*.
„ 10. *K. nigûḍhañ*.
„ 11. *T*. etad *uktârthañ* jñâtvâ. — *patrañ vâcayitvâ* fehlt in *A. B. C. K*.
„ 12. *K. atimûrkhâḥ*. — *K. mayi jîvati* kuto.
„ 15. *K. dhvañsa-kṛit*.
„ 16. st. *lekhâñ*kito- *K. patrâñ*kito-.
„ 18. *K. gaccha jâlma*.

P. 34.

Z. 1. *K*. asmâbhir *adhigatañ*.
„ 2. *K*. muhûrta-*mâtram* api.
„ 5. *svagatañ* fehlt in *K*. — *K. ko 'bhyupâyaḥ*.
„ 6. *atra* fehlt in *K*.
„ 7. *prakâçañ* fehlt in *K*.
„ 8. *T. âjñâpayantu devâḥ*. *K. praviçya Purushaḥ: esahmi âṇabedu mahârâo*.
„ 9. *tâvad* fehlt in *K*.
„ 10. *K. Purushaḥ: jañ devo âṇabedi*.
„ 13. *K. sakhe* çrutañ. — *yathâ* fehlt in *K*. — *K. mahârâja-Mahâmohasya pratikûlatâm*.
„ 14. st. pratipaksha-bhâvañ *A. B. C. pratipakshañ*. — *K. âḥ jîvati mayi*. — *âsâm* fehlt in *B. C*.
„ 15. *K. nirapekshañ*.

P. 35.

Z. 1. *K. aye* mad. — *tâvan* fehlt in *K*.
„ 2. *A. B. C. çântyâdiç*. — *K. çântyâdîn vicintayishyati*.
„ 3. *K. mada*-dantino.
„ 4. *K. 'parân*.
„ 5. st. *labdhâdikañ* lies *labdhâdhikañ*.
„ 8. *K*. tvâshṭrañ *Vṛitram aghâtayat*.
„ 9. Die Handschriften fügen zwischen Z. 9. und 10 noch ein *api ca* ein, *K*. aber *api câhañ*.
„ 11. *B. purushâ*-bhû.
„ 12. *K*. Lobhaḥ *(nepathyâbhimukham avalokya) priye* Tṛishṇe.
„ 15. *K. pura*.

P. 36.

Z. 2. *K*. sampadañ *uṇa*.
„ 4. st. ita âgamyatâñ *K. itas tâvat*.
„ 5. *K*. ajjaütta esahmi.
„ 6. *K. mâtâ-pitṛ-âdi-badho 'pi*.
„ 8. *K. iha sa* janako. — *A. C*. ke *ca*.
„ 11. *K. nishpeshayâmi*.
„ 12. *K. sphûrjantaḥ*.
„ 13. *K. avalokya*.
„ 14. *K. Sarve (upasṛitya): jayati jayati devaḥ*.
„ 15. *K*. Mahâmohaḥ *(vilokya)*. — *A. C*. asmad-*vidveshiṇî*. *K. asmat-kula-dveshiṇî*.

P. 37.

Z. 3. *C*. Mahâmohaḥ *(svagatañ)*.
„ 4. *K*. çânter *nâma* çraddhâ. — *sâ ca* fehlt in *K*. — *C*. sâ ca *çântiḥ* pa.
„ 5. *tâvac* fehlt in *K*. — *K. çraddhâkarshaṇañ*.

Z. 6. *K. mṛidutayâ.*
„ 7. *A. avasîdati vinaçyati. T. avasîdanti vinaçyati. C. B. avasîdanti çâciram vinaçyati. K. avasîdanti vâciraṁ vinaṅkshyati.* — *K. câkrashṭuṁ.*
„ 8. *K. vâravilâsinî.* — *K. pragalbhâ.* — *A. B. C. K. niyujyatâṁ.*
„ 9. *B. he* Vi. — *A. B. C. T. Vibhramâvati* (und so stets).
„ 10. *K. praviçya* Vi.
„ 12. *K. cileṇa* di. — *K. muhaṁ kadhaṁ.*
„ 13. *maṁ* fehlt in *K.*
„ 14. *K. sahi tuha daṅçaṇeṇa mahârâo appaṇaṁ jjevva jaï cedissadi, tado ubâlahissadi.*
„ 16. st. kiṁ *K. kisaṁ.*

P. 38.

Z. 1. *K.* pekkhissaṁ *tuha sohaggassa aliattaṇaṁ.*
„ 2. *K.* aṇṇaṁ ca *ghummâṇaṁ via* piya.
„ 3. *K. kiṁ uṇa.* — *K.* sahie *uṇṇiddâe* kâraṇaṁ.
„ 5. *K.* sahi, ekka-*vallahâo yâo itthiâo honti, tâṇaṁ* bi.
„ 6. *K.* saala-*jaṇa.* Zeile 5. u. 6. scheinen ursprünglich einen Âryâ-Vers gebildet zu haben, der ungefähr so lauten dürfte:
sahi, ekka-vallahâ jâ,
etâe hodi dullahâ ṇiddâ;
saala-jaṇa-vallahâṇaṁ
kiṁ uṇa, muddhe, tu amhâṇaṁ.
„ 7. *K.* nur einmal *ke.*
„ 9. *ti* fehlt in *A.*, in *K.* fehlt *ahaṅâro tti.* — *K. ettha ule je jâdâ, te jjeva hiaa-ṇihidâe mae ahiramenti, mae viṇâ bâlo yuâ tthaviro vâ ṇa ciṭṭhadi.* Z. 9 —11 scheinen ebenfalls einen Âryâ-Vers gebildet zu haben, etwa in folgender Gestalt:
ettha kule je jâdâ
ṇa mae viṇâ thaviro juvâṇo vâ
te hiae ṇihidâe
ranti-divasâiṁ ahiramanti.
Z. 12. st. nanv iha *K. sakhi.*

P. 39.

Z. 1. *A. K. suṇiadi.* — *kahaṁ* jaṁ fehlt in *K.*
„ 2. *ṇiccaṁ* fehlt in *K.*
„ 3. st. sahi issa tti *K. ettha.* — *ṇa* fehlt in *K.*
„ 4. *K. ṇa* ci.
„ 5. *sahi* fehlt in *K.* — *suhagâ* fehlt in *K.*
„ 6. *K.* itthiâ *iha.* — *K.* jâe sohagga-*mahâppa-viddâvida-hiaesâo sapattîdo bi âṇṇâṁ* padîchandi. — Bilden Zeile 7—9 etwa auch einen Âryâ-Vers? wie z. B.:
tuha sarisî suhagâ iha
puhavie itthiâ tu ṇatthi tti,
jâe mahaddhi-vihuria-
hiaâ âṇaṁ paḍîchanti.
„ 9. *K. taṁ* karissaï.
„ 12. (st. evaisha avinayaḥ zu lesen *evaisho 'vinayaḥ.*) *K. eriso* aviṇayo. — *abi ca* fehlt in *K.*

P. 40.

Z. 1. *aye* fehlt in *K.* — *B. K. prâptaiva.* — *K. priyatamâ.*
„ 3. *K. mâlyâpavṛitti.*
„ 6. *K. dorâ-.* — *K. jhanat-*kà.
„ 10. *K. aṅkapâṇiṁ.*
„ 13. *A. T. lakshmîḥ.*
„ 16. *K. C.* nava-*yauvanena.* (Die

Verse müssen eingeführt werden mit *tathá hi.)*

P. 41.

Z. 2. *A. vividha*-vishayo-.
„ 3. *K. ântas.*
„ 6. *K. bhâvâṇubaddho ppemo kâle bi vihaledi, tá* à.
„ 7. *bhaṭṭiṇâ* fehlt in *K.*
„ 9. *K. C. sthito yo hṛidayâd.*
„ 11. *K. mahappasâdo eso.* (das Übrige fehlt).
„ 12. Die Worte des Mahâmoha: *yathaiva—pravartitavyaṁ* fehlen in *K.*
„ 15. *ataḥ* fehlt in *C.*
„ 17. *K. pâshaṇḍeshu.*

P. 42.

Z. 1. *bi* fehlt in *A. K.*
„ 2. *saddhâ dâsi vva.*
„ 3. *mitthâ vea-maggo* fehlt in *K.*
„ 4. *K. sokkha-. K. palabidâiṁ tti.*
„ 5. *mitthâ sagga-phala-vijjetti* fehlt in *K.*

Die Worte nach *abi a* sind sicher ein Vers im Metrum Âryâ, obgleich keine Handschrift ihn als solchen bezeichnet:

visaâṇanda-vimukke
mokkhe dosâṇa daṅsaantie
ubaṇisado bi virattâ
karissadi aciraṁ mae saddhâ.

Die Form *dosâṇa* hat die Autorität aller Handschriften, und muss daher als eine neue Form des Accus. plur. im Prâkrit betrachtet werden. In *aciraṁ* macht das Anusvâra nicht Position, wie so häufig im Prâkrit; ich würde in diesem Falle vorschlagen, diesen flüchtigsten Nasal nach dem Vorbilde der Hindi-Dichtungen mit dem Anunâsika zu schreiben. — Die Calcuttaer Ausgabe giebt diese Worte ebenfalls als Prosa, doch ist die Stelle dort so corrumpirt, dass sich daraus kein Vers wiederherstellen lässt; sie lautet:

visaâṇanda-vimukke mokkhe dosaṁ daṅsaantie mae uaṇisado virattâ karijjaï saddhâ.

Z. 9. *me* fehlt in *K.* — *priyaṁ* fehlt in *T.* — *C. K. sampâdita-prâyaṁ.*
„ 11. *K. bhaṭṭâ! paâse evvaṁ ppaüttena bhaṭṭiṇâ lajjemi.* (bhaṭṭâraka, prakâçe evaṁ pravrittena bhartrâ lajje.) Die Negation muss wegfallen; ich schäme mich, wenn du so vor allen Leuten mich umarmst; worauf dann die Antwort des Mahâmoha ganz gut passt: wohlan, so wollen wir ins Haus gehen.
„ 12. *tad* fehlt in *K.* — *A. vâsâgâray eva.* — *K. praviçâmaḥ.*

K. nennt den Akt: *iti Mahâmoha-pradhâno nâma dvitiyo 'ṅkaḥ.*

Dritter Akt.

P. 43.

Z. 4. *me* fehlt in *B.* — *K.* me *prativacanaṁ.*
„ 7. *K. sâdya* bha.
„ 8. *K. pâshaṇḍa.*
„ 10. *K.* na *svapity api.*
„ 11. *K. kshaṇûrdham* api.
„ 12. *K. çânter muhûrtam api jîvanaṁ.*
„ 13. *mad-arthaṁ* fehlt in *K.*
„ 15. *K. jâlâ-salakkâ-dussahâiṁ.*

P. 44.

Z. 2. *K. jîvidaṁ dhâredu.*
„ 3. *K. tado ppadesesuṁ muṇiaṇasamâûlesuṁ assamesuṁ Bhâirahî-tire bahuviha-mahâaṇa-bhûsidesuṁ.*
„ 4. *K. kadhaṁ pi* Mahâmoha-bhîdâ *pacchaṇṇaṁ paḍivasadi.*
„ 6. *K. kiyad* an.
„ 8. *K. casâla.*
„ 10. *K.* aho *sakhi* mayâ.
„ 11—13. *K. sâ jaï saccaṁ jjeva saddhâ atthi, tado târisie erisiṁ duggadiṁ ṇa sambhâvemi; ṇa hi târisio puṇṇa-bhâïṇio erisiṁ asambhâvaṇijjaṁ vibattiṁ aṇubhavanti.* — Vielleicht auch ein verdorbener Âryâ-Vers?

jaï sà saccaṁ saddhâ,
ṇa târisa-duggadiṁ sambhâvemi;
ṇa târisio vibattiṁ
etârisiṁ aṇuhonti tti.

„ 14. *K.* kim *iha.* — *K.* leitet die Verse ein mit *tathâ hi.*

P. 45.

Z. 1. *K. Çrîr devî.*
„ 2. *K. pûrvaṁ* trayî.
„ 4. *A.* daityendro 'pi.
„ 5. *A. pâshaṇḍâlaye.* — *K* tâvad *tâm* anu.
„ 6. 7. fehlen in *K.*
„ 8. *A. T. sahi sahi.*
„ 10. *jo* fehlt in *K.*
„ 11. *duppekkha* fehlt in *K.* — *K. ciuro* mukka-vasaṇa-*vesa* du.
„ 12. *K.* jjeva *paḍivaṭṭadi.*
„ 13. *K.* khalv *asau.*

P. 46.

Z. 1. *K.* sahi *evaṁ phuranta*-mahâ*maükhubbhâsido - bhuaṇantarâle ppajjaladi.*
„ 3. *K. sakhi* ta. — *K. kaçcin mahâ*-nâ.
„ 4. *K.* (vi. vicintya *ca.*) *âṁ* jñâtaṁ *mayâ.*
„ 5. Die Worte tat sa. bis Zeile 9. fehlen in *K.*
„ 10. *K.* yathâ-*nirdishṭaḥ Kshapaṇaka-veço* di.
„ 13. *A. mokkhade.* — Zeile 11—13. sind wohl ein Âryâ-Vers?

ṇava-vâla-ghalaa-majjhe
appâ jalanta-dîbe mantabbe,
ese jiṇa-vala-bhâsida-
palamatthe mokkha-sokkhadae.

Nach *K.* aber bilden die Worte ein kleines Lied, wie Çloka 11. und 15., in welchem jeder Pâda 13 Mâtrâ's hat.

ṇava-duàla-ghala-majjhake
appà jalanta-dipake
ese jiṇa-vala-bhàside
palamattha-sokkha-mokkhade.

Z. 13. *K. ale le sadhaä suṇâdha.* —

„ 14—16. bilden einen regelmässigen Âryà-Vers:
malamaa-puggala-piṇḍe
saala-jalehiṁ pi kelisī suddhi?
appà vimala-sahàe
lisi-palicalaṇehiṁ jàṇabbe.
(K. jâṇidabbo.)

„ 16. *tâ suṇâdha* fehlt in *K.*

„ 17 ff. bilden wieder einen regelmässigen Âryà-Vers:
dûle calaṇa-paṇâme
kida-sakkàlaṁ ca bhoaṇaṁ miṭṭhaṁ
issà-malaṁ ṇa kajjaṁ
lisiṇaṁ dàlaṁ lamantàṇaṁ.

In der zweiten Zeile fehlt in *K. ca.* — Z. 4. st. *lamantâṇaṁ* (ramayatàṁ) lesen *T. B. ṇamantâṇaṁ* (namayamànànàṁ).

P. 47.

Z. 3. *K. âlokayataḥ.*

„ 6. *K. bhûtale* pa.

„ 7. *K. saddhe! sâdhaâṇaṁ* kulaṁ muhuttaṁ pi mà *paliccaïssasi* (parityakshyasi).

„ 12. *abi* fehlt in *K.*

P. 48.

Z. 1. *jaṁ* fehlt in *K.*

„ 5. *K. anuharaty* e.

„ 6. *K. saugateshv eva tâvad* an.

„ 8. *K. bhikshuka-veçaḥ.*

„ 9. *bho bho upâsakâḥ* fehlt in *K.*

„ 14. *punaḥ* fehlt in *K.* — *B. K. saugato dharmaḥ.*

Z. 16. *K. anukûlâ baṇiñ-nâryo.* — *A. B.* baṇig-*nâryo.*

„ 17. *A. mřishṭam.* — *K.* mřidu-*srastarâ.*

P. 49.

Z. 1. *K. dânotsava.*

„ 4. *K.* kasàa-*cira*-civaro. — *K. muṇḍo ido.*

„ 7. *A. B. âkâçe.* fehlt in *K.*

„ 8. *bhikshavo* fehlt in *K.*; *B. bho bho* bhi.

„ 9. *saṁskriyante* fehlt in *K.*

„ 10. *K.* kshaṇikàḥ *sarve bhâvâḥ.* — nach sthàyī schiebt *B.* ein: *mřityur evâpavargo.*

„ 11. *K. para*-dàràn âkràmatsv *api.* — *K.* hi *yad* i.

„ 13. *K. tad-anurûpâ* Çraddhà.

„ 14. *K.* upàsakàṅç *ca.* — *K. nirbharam* àli.

P. 50.

Z. 3. *K.* çabdaṁ *křitvâ.*

„ 6. *K.* sattha-gadaṁ *kiṁ pi* pu.

„ 7. *K.* api *jânâti.* — *K.* bha. *çřiṇumas* tà.

„ 11. *A. santatau.* — *A. K.* vijñàna-*lakshaṇaḥ.*

„ 12. *K. samucchanna.*

„ 14. *K. tado sampadaṁ ṇaṭṭhassa de* ke. u. *kappissadi.*

P. 51.

Z. 1. *K. keṇa de elise.*

„ 3. *ukto — dharmaḥ* fehlt in *K.*

„ 4. *atthi* fehlt in *K.*

„ 5. *iti* fehlt in *B. T.* — *K. nanu tad-âgamâd eva prasiddho 'yaṁ vâdo: Buddhaḥ sarvajña iti.*

„ 6. *K. tassa* savvaṇṇattaṇaṁ.

„ 7. *K.* tumaṁ *me* pidi.

Z. 8. *saddham̃* fehlt in *K.* — *K. dâso kidosi tti.*
„ 9. *A. dâsa iti.*
„ 10. *K.* duṭṭha-*parivvâaa.*
„ 11. *K. ese mae.* — *visaddham̃* fehlt in *K.*
„ 12. *K.* aṇusâsaṇam̃ *pavisanto* di.

P. 52.

Z. 2. *T. prâptam̃.* — *A. B. K. loka*-ni.
„ 4. *K. arhato 'pi sarvajñatvam̃* kaḥ çra.
„ 5. *K.* Kshap. *(vihasya).* — *K.* ṇakkhatta-*câla.* — *K.* sùlopalàa-*luppa-lâha*-pa.
„ 6. *K.* dam̃saṇeṇa *ṇâdam̃* sabba.
„ 8. *A. B. T. jyotishâm* ati-. — *K. jyotiḥçâstrâti*-.
„ 9. *K. bhavataivedam atikashṭa*-vra.
„ 12. *K. na* dîpa.
„ 14. *B. viruddhatvâd arhato* ma. — loka-*traya*-vi. — *A. T. sugatam̃.*

P. 53.

Z. 3. *T.* puro *'valokya.* — Z. 3. 4. fehlen in *K.*
„ 7. *K. câru*-bhù.
„ 8. *K. bhâjanaḥ.*
„ 11. *K. ese puluse* kà. dhà.
„ 12. *bi* fehlt in *K.*
„ 15. 16. *K. kelise tuha sokkha-mokkhe.*

P. 54.

Z. 1. *K. abhighârita.*
„ 3. *K. dhârolvanair.*
„ 5. *Buddha Bu.* fehlt in *T.*; *K. Buddham̃ Buddham̃.* — *K. dâruṇâ dharmacaryâ.*
„ 6. *K. aho* gho.
„ 8. *muṇḍita-muṇḍa* fehlt in *K.*
Z. 9. *K. T. caṇḍâla*-veça. — *K. keçolluñcaka.* — *are* fehlt in *K.*
„ 10. *K.* pralaya-*kartâ* ve.
„ 11. *K. darçayishyâmas* tarhi *dharmasya* ma.
„ 12. *K.* aham *ihâhave.*
„ 15. *K. kalaya-sakalam̃* bhû.
„ 16. *ale kâbâliâ* fehlt in *K.*
„ 17. *K. indaâlieṇa indaâlam̃* dam̃.

P. 55.

Z. 1. *K.* Kâpâlikaḥ *(sakrodham̃).* — *K. aindrajâlikatayâkshipasi? (vicintya)* tan.
„ 2. *tad aham asya* fehlt in *K.*
„ 5. *K. bahula-budbuda-phenilaughaiḥ.*
„ 6. *K. dattvâ* da.
„ 7. *K. vargân tu* bha.
„ 8. *A.* iti khaḍgam *udyacchati (K. utkshipati).*
„ 9. *tthi* fehlt in *K.*
„ 13. *K. pratiharans tishṭhati.*
„ 14. *K.* ghola-*rose* sam̃vutte *si* tado *puṇo bi* ki.

P. 56.

Z. 1. *K. sokkha-mokkhe.*
„ 7. *K. Bhavânî*-patiḥ.
„ 8. *K.* mahâbhâga! *atîtarâgasya muktir ity açraddheyam etat.*
„ 10. *salâgî* fehlt in *K.* — *K. juttiviluddham̃.*
„ 11. *K. çraddhayâkshiptam.*
„ 13. *K. kâpâlika*-rù.
„ 14. *K. sahi pekkha pekkha raassadâm̃* (rajasvalàm̃) *çaddhâm̃.*
„ 16. *K. vippaṭṭha*-ṇî.

P. 57.

Z. 3. *tâvad* fehlt in *K.*
„ 6. *janântikam̃* fehlt in *K.*
„ 9. *A. T. âpîḍana.* — *K. nodgâḍham.*

Z. 10. *K. kâpâlinî.*
„ 11. *A. K. avagâhana.* — *A. prabodhodayaḥ.*
„ 12. *K. kâpâlika-darçanaṁ.*

P. 58.

Z. 3. *K. âṁ* pàpa.
„ 4. *mahâ* fehlt in *K.*
„ 7. *K.* alihanta ali. *aho* kabà.
„ 8. *K.* dehi *me* dàva.
„ 9. *ale* fehlt in *K.* — *K. tâ kiṁ ettha kalemi? bhodu, piñjiâe ḍhakkissaṁ.*
„ 12. *K. sohiṇî. A. sohaṇî.*
„ 13. *A. B. K. viloaṇî.*
„ 15. *K.* tà *kisa kalissadi* sà.
„ 16. *K. daṅsaṇaṁ ekkaṁ.*
„ 17. *K. hakke tuha sampadaṁ dâsake* saṁ.
„ 18. *dhâṇeṇa* fehlt in *K.*

P. 59.

Z. 3. *K. âdâya.*
„ 4. *K. bhâaṇaṁ sulâe.*
„ 5. *vilokya* fehlt in *K.*
„ 11. *K.* kiṁ *vimṛishyate? (Çraddhâṁ prati) priye!* pa. an. *adyâpi nâpagacchati; tenâsmad.*
„ 13. *K.* anayor *arpayatu.*
„ 14. *K.* ti. *paṭhanti.*

P. 60.

Z. 3. *K. mahân ayaṁ prasâdaḥ.*
„ 4. *K. saurabhyaṁ mâdhuryaṁ ca.*
„ 5. *K. kati na vârân.*
„ 10. *K. vaaṇucchiṭṭhaṁ* ma. *dhâledu maṁ.*
„ 11. *K. vañcidamhi.*
„ 16. Die Worte *(tathâ kurutaḥ)* gehören P. 61. nach Z. 1.

P. 61.

Z. 2. *K. amûlya*-kritaṁ.
Z. 3. *tâvat* fehlt in *K.*
„ 4. *K. ity ubhau* ṅṛi.
„ 6. *K.* kabà. *saha.* — *K.* tà. ed. *samaṁ sohaṇaṁ ahme bi naccahma.*
„ 8. fehlt in *K.*
„ 11. *âcârya mahâ* fehlt in *K.* — *K. yatrâkleçenâbhi.*
„ 13. st. paçyasi *K. paçya.*
„ 14. *K.* atrânu. *vâñchitârtha*-vi.
„ 16. *K. vaçyâkarshaṇa-mohana-pramathana.*

P. 62.

Z. 1. *(vimṛiçya) ale âcâliâ* fehlt in *K.*
„ 2. *K. adha vâ lâûle. (âcâliâ* fehlt in *K.)*
„ 3. *K.* Bhikshuḥ *(vihasya)* ayam *anabhyâsa*-pi. — *K. unmattibhûtas* ta.
„ 5. *K. ucchishṭaṁ.*
„ 6. *K. edaṁ* pu.
„ 7. *K. de* su. à. *tâdisî kiṁ* itthià.
„ 9. *A. K. pṛicchyate.*
„ 10. *K. vâpy asurâṅganâṁ.*
„ 12. *K.* traye *'smin.*
„ 15. *iti* fehlt in *K.*

P. 63.

Z. 1. *evam etat* fehlt in *K.*
„ 2. *kiṁ pi* fehlt in *K.* — *K. maṇtiadu* (mantryatâṁ).
„ 4. *K. sattassa* sudà.
„ 7. *A. B. K. vidyâ*-balâd.
„ 8. *K. khaṭhiṇiṁ* à.
„ 9. 10. *K. ambâ-gata eva hatâçânâm âlâpaḥ çrûyate;* tad u. tà. *âlokayâvaḥ.*
„ 14. st. ṇatthi gili-vale *K. ṇatthi u. gaaṇe.*
„ 15. *K. atthi* hiae. — Diese Zeilen sind sicher ein Âryâ-Vers, den aber weder die Handschriften,

noch *K.* als solchen bezeichnen. Ich würde ihn jetzt so lesen:

ṇatthi jale, ṇatthi thale,
ṇatthi gili-vale, ṇatthi paàle a,
hiae tu mahappâṇaṁ
ṇivasaï saha Viṇhubhattîe.

P. 64.

Z. 1. *devîe* fehlt in *K.*
„ 2. *K. pâsavattiṇî.*
„ 9. *K.* tâṁ *cec chraddhânudrutâ* sâ.
„ 11. *K.* vivekasya *sâdhyaṁ.*
„ 12. *K.* tathâpy *artha-vyayenâpi* svà.
„ 13. *K. preshayâmaḥ.*
„ 15. *K.* ha. *vyavasitaṁ* de.
K. iti *Pâkhanda-viḍambano nâma* tṛitîyo 'ṅkaḥ.

Vierter Akt.

P. 65.

Z. 4. *K. muditâ*-sa. — *K. daṅsaṇa.*
„ 6. *pia-sahîṁ* fehlt in *K.* — *K.* kahiṁ *taṁ* pe.
„ 7. *K. iti* pari.
„ 9. *paṭhati* fehlt in *K.*

P. 66.

Z. 1. *K.* Maitrî *(vilokya).* — *me* fehlt in *K.* — *K. sambhanta.*
„ 2. *K. kalpa*-tara.
„ 3. 4. *K. tâ ubasappia âlâbaïssaṁ ṇaṁ. (ity upasṛitya) pia-sahi saddhe! kisa dâṇiṁ tuaṁ udaâhida-hiaâ sammuhâgadaṁ pi maṁ viloaasi?*
„ 5. *me* fehlt in *K.*
„ 8. *K. tad udgâḍhaṁ parishvajasva mâṁ.*
„ 10. st. kahaṁ de *K. kisa.* — *K. de* aṅgâiṁ.
„ 11. *K. punaḥ* paṭhati.
„ 12. *K. aho hadâsde gholaṁ daṅsaṇaṁ.*

Z. 14. *K. sakhi çṛiṇu!* — *K. abhipatya.*

P. 67.

Z. 1. statt nakâ- zu lesen *nakhâ-.*
„ 2. *K.* piṇḍa-*yuteva.*
„ 4. *K. (iti mûrchitâ patati.)*
„ 7. *K.* paraṁ *madîyâ.* — *K. nâdopajâtârdra-bhâvayâ devyâ Vishṇubhaktyâ.*
„ 9. *A. K. tathâ* vyaloki.
„ 11. *K. vyâbhugna-jarjaratarâsthi.*
„ 12. *K.* muhâdo *saddhâ kkhemeṇa jîvidâ* pia.
„ 14. *B.* evaṁ *mahârâjasya* dur. — *yad* fehlt in *K.*
„ 15. *K. pravartamânasya.*

P. 68.

Z. 1. *K. vijayodyogaḥ.*
„ 2. *K. tadâ Vairâgyasya prâdurbhâvo bhavishyati.* — st. anuprâṇanena *B. anunayena.*
„ 3. *K. ṛitaṁbhavâdayaç.* — st. rita zu lesen ṛita.

Z. 4. *K. anudhyâsyantîti.*
„ 7. *bi* fehlt in *K.*
„ 8. *K.* siddhi-*kâraṇâdo.*
„ 9. *te hi* fehlt in *K.*
„ 14. *'pi* fehlt in *A. C. K.*
„ 15. *K.* vàsaràn *ativâhayâmaḥ.* — *A. C. tatredânîm.* — *A. C. âlokayishyati. K. avalokayishyati.*
„ 16. *K. devyâ cedam.* — *K. tatraiva ca.*
„ 17. *K.* Bhâgîrathî-*tîra.* — *K. bhûta.*

P. 69.

Z. 1. *K. kiñcid.*
„ 2. *devyâḥ* fehlt in *K.* — *tapas* fehlt in *K.*
„ 3. *K.* ahaṁ *uṇa.*
„ 7. *K. praveçakaḥ.*
„ 8. *T. K. pratihârî.*
„ 12. *A. manâg magno.*
„ 15. *A. B. T. C. mohasyâvabodho.*
„ 16. *K.* ca *prabodhodayâd* nivṛittiḥ.
„ 18. *K. nâmûla*-vi.

P. 70.

Z. 1. 2. *K. jâta-tattva*-prabodhâd.
„ 3. *K. prâyaçaḥ kṛitinâṁ kârye* devâ.
„ 4. *K.* iti *purâvida udâharanti.* — *ca* fehlt in *K.*
„ 5. *K. yathodyogaḥ* kâmâdi-*vijayâya.* — *K. tvad-arthe.*
„ 6. *prathamo vîro* fehlt in *K.* — *eva* fehlt in *K.*
„ 7. *K.* tam eva *kâma-nirjayâya preshayâmi. (pârçvato 'valokya) Vetravati* â.
„ 12. *T.* hatakena *hi vihataṁ (K. vañcitaṁ).* — *K.* mahâmoha-*hatakenaiva.*
„ 14. *K. ullasat.*
„ 17. *K.* aho *kâmasya.*

P. 71.

Z. 1. *K. svabhâvato durga*-bî.
„ 2. *K.* viratir *yatra ca spashṭa.*
„ 4. *K. paushpyo.*
„ 6. *K. T. kṛitaḥ.*
„ 7. *K.* kim *evam anavalambanam* â.
„ 8. *K. mahâjanaḥ.*
„ 10. *K.* lo. *stana-parîrambhaṁ bhṛiçaṁ vâñchati.*
„ 13. *K. ido ido* (e. ma. fehlen.)
„ 16. *tâ* fehlt in *A. T.*

P. 72.

Z. 1. *K. jayati jayati mahârâjaḥ.*
„ 3. *K.* Râjâ *(sasambhramaṁ).*
„ 4. *K.* kiṅkaraḥ *prâptas, tad* â.
„ 6. *K. bhadraṁ* mahâ. — *K. A. mohenâsmâkaṁ.* — *K. pravṛittaḥ.* — *K. tatra ca tasya Kâmaḥ.*
„ 7. *ca* fehlt in *K.* — *K.* bhavân *eva.* — *A. nirmitaḥ.*
„ 9. *K.* Vastu. *(sapramodaṁ).*
„ 10. *bhavân* fehlt in *K.*
„ 11. *K. pushpa*-dhanvâ.
„ 14. *K.* yo. *vâ.*

P. 73.

Z. 1. *K. jharâ.*
„ 5. *K. api ca* nârî.
„ 6. *K.* bhaṅgam *âpâdayishyante.*
„ 7. *A. B.* dhavalâ *râtri (K. râtryo)* dvi.
„ 18. *praṇamya* fehlt in *K.*
„ 19. *K. Vetravati.*

P. 74.

Z. 3. *K.* Kshamâ *(sadhairyaṁ).*
„ 5. *K. ghora*-dṛishṭeḥ.
„ 6. *K.* nirmala-*gabhîra-payodhidhîrâ.*
„ 8. *K. (â. vicintya) haṅho.*

Z. 13. *K. ity* ubhe.
„ 15. *K. jayati jayati.*
„ 16. *K. sâshṭâṅgaṁ* pra.
„ 17. *K. vatse* atro-.

P. 75.

Z. 1. *kshame,* a. saṅ. *tvayâ* dur. *krodho* je.
„ 2. *K. deva-prasâdena* ma. — *K. samarthâsmi.*
„ 3. *A. T. K. tad-anucara*-mâtraṁ.
„ 10. *K. avadhîraṇam.*
„ 13. *K. manasaḥ* kro.
„ 15. *K. krodhâd* vi. — *K. mada*-mâna.
„ 17. *K. teshâṁ* vijayâya.
„ 18. *A. yathâjñâ.* — *K.* yad *âdiçati* de.

P. 76.

Z. 1. *K. Vetravati.* — *K.* lo. *vijayâya.*
„ 3. *K.* santosheṇa *samaṁ.*
„ 7. *K. sukha*-sparçâ.
„ 9. *lubdha* fehlt in *K.*
„ 14. *K. na dîrṇaṁ.* — *K. açani.*
„ 15. *K. api ca* idaṁ *ca lobhânuceshṭitaṁ.*
„ 16. *K. etal* labdham.
„ 17. *A. K. labhyaṁ.* — st. mugdho *K. labhyaṁ.*
„ 19. *K. mahâmohândha.*

P. 77.

Z. 2. *K.* asya *vilayo.*
„ 3. *K.* viyogo *'py* u.
„ 9. *K. dhautvâ.*
„ 10. *A. punaḥ* magnaḥ; *K. sukhaṁ* magnaç *ciraṁ sthâsyasi.*
„ 11. *K. ajja* eso.
„ 12. *K. jayati jayati.*
„ 16. *savinayaṁ* fehlt in *K.* — *K. svâmin! esha praishyajanas tadâjñayâṇugṛihyatâṁ.*

Z. 17. *A. B. atrâtivilambena.*
„ 18. *prati* fehlt in *K.*

P. 78.

Z. 1. *K.* so 'ham *idânîṁ.*
„ 3. *K. vṛittiṁ.*
„ 5. *K. hinasmi.*
„ 6. *K.* iti *prakramya* ni.
„ 7. *veçaḥ* fehlt in *K.*
„ 8. *K. mauhûrtiko vidita-prayâṇa-*sa.
„ 9. *K. prasthâpanâya.*
„ 10. *K. yathâjñâ-.*
„ 12. *K. bho janâḥ.*
„ 14. *K. yojyantâṁ.*
„ 16. *K.* saṅ. *prathamam asi-latâpâṇayo 'thâçvavâhâḥ.*
„ 17. *K.* bhavatv *idânîṁ* kṛi. — *K. bhoḥ* sâ. â. *upanayatu me sajjîkṛitya* saṅ. ra.
„ 19. *devaḥ* fehlt in *K.*

P. 79.

Z. 3. *K. rathâdhirohaṇaṁ.*
„ 4. *K.* vegaṁ *nirûpya.* — *âyushman* fehlt in *A. T.*
„ 7. *T. dhîra*-gho.
„ 9. *K. B. pâvani.* — *K. punâti* Vâ.
„ 10. *nâma* fehlt in *K.* — *K.* leitet die Verse ein mit: *tathâ hy asmin.*
„ 11. *K. jhâtkâra.*
„ 12. *A. B. C. T. K.* çaçikara-*rucaḥ.*
„ 15. *K. (parikramya)* etâç ca. — *ârambha* fehlt in *K.*
„ 16. *K.* makaranda-*vindu*-dur.
„ 17. *K.* châyâ-*taralâ.* — *K. mârutâ* api.

P. 80.

Z. 5. *A. (âlokya). K. (avalokya) sûta! paçya paçya!*
„ 6. *K. eshântar.*
„ 10. *K.* idaṁ *ca* tat.

Z. 11. *K.* pâvanam *Âdikeçavâbhidhânasya* Vi.
„ 13. *K.* (*vilokya* sa.)
„ 15. *K.* dehaṁ *parityajya.*
„ 16. *tâvat* fehlt in *K.*
„ 17. *K.* asmad-*darçanâd eva* dûram *apakramanti.*

P. 81.

Z. 1—3. *K* (Râjâ.) evam *evaitat.* bhavatu; *praviçya* bhagavantaṁ *devam Âdikeçavaṁ* namasyâmaḥ. (ra. a. pra. *avalokya* ca) *jaya jaya bhagavan.*
„ 4. *A. T. kirmirita.*
„ 5. *K.* pîṭha-*dyute.*
„ 6. *A.* -oddhâra-*bhâra.* — *K.* sambhâra-*saṅkhinna.*
„ 7. *A. B. T. baloddhṛita.*
„ 8. *K.* -*oddyotita.* — *K.* -âtivarshâmbu-*sândra*-tra.

Z. 9. *K. vismâyitâ-.*
„ 10. *K.* -*mârjato-.* — *A. trasad-*dai. — *K.* vakshas-*taṭa-kapâṭa*-pà.
„ 11. *K.* dvaya-*çrasta-vistîrṇa*-ra.
„ 12. statt bhayakṛit *K. T. B. ripu.* — *K. Kaiṭabhâkuṇṭha*-kanthâ-. — st. sphuto- lies sphuṭo-.
„ 13. *K.* jyotir-*ulkâçato-.*
„ 14. *K.* dor-*darpa*-vi. — (st. kshubdhoddugdhâ- zu lesen *kshubdha-dugdhâ-.*)
„ 17. *moha* fehlt in *K.*

P. 82.

Z. 1. *ca* fehlt in *K.* — *K.* nivâsa-*yogyo* de.
„ 2. *K. skandâvâraṁ.*
K. iti *Vivekodyogo nâma* caturtho 'ṅkaḥ.

Fünfter Akt.

Z. 9. *K. prasiddhaḥ* kha. a. pa.
„ 12. *K. durvâra*-dâ.
„ 15. *K. ahorâtraṁ* çi.

P. 83.

Z. 1. *krûra* fehlt in *K.* — *A. kathâçeshâṁ* (*B. çeshatâṁ*) ga. *K. tathâ çeshatâṁ* ga.
„ 5. *K. yathâ:* vatse.
„ 6. *K.* darçana-*vimukhi.*
„ 7. *K. bhâgavate* kshetre. — *A. anupâlayâmi.* *K.* kâlam *abhipâtayitum icchâmi.*
„ 8. *K.* vṛittaṁ *samara-vṛittântaṁ* me.

Z. 9. *sarvam etat* fehlt in *K.* — *K. nivedayâmi.* — *K. vilokya.*
„ 10. *K. etat tu* ca. — *K.* ayaṁ *bhagavân* saṅ. — *bhagavân* fehlt in *K.*
„ 11. *svayaṁ* fehlt in *K.* — *K.* ca *sâ* munibhir.
„ 12. *K.* kim api *mantrayantî tishṭhati; tad* yâ.
„ 16. *K. kathaṁ* de. *pracura-cintâkulitâm iva bhavatim âlokayâmi.* (*T. bhavatim.*)
„ 18. *K.* v. e. *mahati vîra-kshaye saṅgrâme.*

P. 84.

Z. 1. *A. mohâbhi-; K. mahâmohenâbhi-.*
„ 2. *K. duhkhitam* ivâ.
„ 3. *K. cintyam. — T. K. bhavati.*
„ 4. *K. tadâ* ni.
„ 6. *K. abhyudaya*-prâyah.
„ 7. *K.* anishṭâçansi.
„ 8. *K. ârohayati.*
„ 9. *K.* (*sahaso*pasṙitya.) *devi!* pra.
„ 10. *K. svâgatâsi.*
„ 13. *K. parishvajasva mâm.*
„ 15. 16. fehlt in *K.*
„ 17. *K. Çraddhe, kathaya,* tatra

P. 85.

Z. 1. *T. bhavati. — K.* âyatanâd *pratinivṙittâyâm* eva.
„ 2. *K. pâtala-dhâmni.*
„ 3. *K. ghoshaṇâhû-. — K.* aneka-*vîra-bahula. — K. badhirîkṙita-digantare.*
„ 4. *K. paṭala-paṭânta.*
„ 5. *T. K. samada*-kari.
„ 7. *ca* fehlt in *A. T. — K. sambaddhe* sai. — *mahârâja-Mahâmohasya* fehlt in *K.*
„ 8. *K. mahârâja-Vivekena. — K. naiyâyikam* dar.
„ 11. *K. puṇyabhṙitâm.*
„ 13. *K.* vaktra-*vilasat*-phet.
„ 16. *kruddhena* fehlt in *K. — K.* durṇaya-paripâkasya.
„ 17. *K.* pâshaṇḍa-*tarkaiḥ* samam *prathamam samarâyodyojitâḥ.*

P. 86.

Z. 1. *K. sâ veda-vedâṅga.*
„ 3. *A. B. T.* padma-*dharâ.*
„ 6. *devi* fehlt in *K. — K. çaivâdayo* de. sa. â. *sarva evâgamâḥ.*
Z. 9. *tad* fehlt in *K. — ca* fehlt in *A. K.*
„ 11. *K.* bâhu-*nivahair.*
„ 14. *K.* Çântiḥ (*sâçcaryam*). — *punaḥ* fehlt in *K. — K. pratidvandvinâm. — ca tarkâṇâm ca* fehlt in *K.*
„ 18. *B. pratyabhibhûtânâm. T. parair atyabhibhûtânâm. K. paraiḥ pratyabhiyuktânâm. — K.* prasûte *saṅhatiḥ.*
„ 19. *K. tena* ve. — *K. avântara*-vi.

P. 87.

Z. 1. *K. pratikshepârtham ca* çâ. *sâhatyam asty* eva.
„ 2. statt *ca A. K. tu.*
„ 3. *A. B. T. advayam* ajam. — *K. unmeshaṇâd.*
„ 5. *K.* tais tais *tena.*
„ 8. *K. tad-anantaram* de. — *K. padâtânâm.*
„ 9. *K.* dhârâ-*sahasra-pâtopa-. — teshâm asmâkam* fehlt in *K.*
„ 10. *K.* samprahârah *pravṙittaḥ.*
„ 11. *K. bahula.*
„ 13. *K. viçîrṇot-.*
„ 15. *K. câtidâruṇe* san. — *paksha* fehlt in *B. K.*
„ 16. *K.* lo. *nâma* tantram, *tac cânyonya-vimardanair eva vinashṭam.*
„ 17. *anyat* fehlt in *B. K. — K. anantaram ca* pâshaṇḍâgama-*drumâ. — K. pravṙdha*-paryastâḥ.
„ 18. *K.* sau. tâ. si. gâ. *pârasika-magadhâṅga*-kaliṅgâdîn *deçân* pravishṭâḥ.

P. 88.

Z. 1. st. *tu K. ca. — K.* pâñcâla-*mâlavâbhîreshûpetya* nigûḍham *pracaranti.*

Z. 2. *K. nyâyânugatayâ ca.* — *A. B. mîmâṅsayâ ca gaḍha-*; *K. mîmâṅsayâ gâḍha.*
„ 6. *K.* kshamayâ *tu* kro.
„ 7. *K. nirâkṛitâḥ.*
„ 8. *paiçunya* fehlt in *K.* — *K. pratigrahâ.*
„ 9. *K.* parotkarsha-*bhâvanayâ* mado *jitaḥ.* — *para-* bis *khaṇḍitaḥ* fehlt in *K.*
„ 11. *saharshaṁ* fehlt in *K.*
„ 14. *K.* jñâyate *viliya kutrâstiti.*
„ 17. *K. anâdara*-pa. — *K. parâṁ* çrî.

P. 89.

Z. 3. *K.* syât *tadâ* sarva.
„ 4. *K. nirvṛitim.*
„ 5. *durâtmano* fehlt in *K.*
„ 6. *K. acirâd asau çarîreṇaiva na* bha.
„ 8. *K. tasya* vai.
„ 9. *K. preshayâmi.*
„ 11. *K. vishkambakaḥ.*
„ 13. *K.* me *prativacanaṁ.*
„ 14. *B. K. kumârakâ.* — *mâna* fehlt in *A. B.*
„ 15. *K.* aṅgâni *(diço 'valokya savaiklavyaṁ)* na. ka. vṛi. an. *mâṁ* san.
„ 16. *hiṅsâ* fehlt in *K.* — *K.* âdayaç *ca* snu.
„ 17. *tâ* fehlt in *K.* — *K.* api *me* ma. sa. — *A. B. K. apahṛitâḥ.*

P. 90.

Z. 1. *K. ahaha.*
„ 2. *K.* dahati *marma davâgnivat.*
„ 3. *K. dṛiḍha*-vedanâḥ. — *K. T. karshati.*
„ 5. *K.* prasabham *esha.*
„ 8. *K.* api *mâm* ev. a. *na* sam.
„ 10. *K.* adyâpi *devi* pravṛittir *iti*; yataḥ *kumâra*-vyasana-ço. da. hṛi. *sphoṭena* vi.
Z. 12. *K.* Manaḥ *(sâveçaṁ).* — *A. kvâsi hâ priye.* — *priyaṁ* fehlt in *K.*
„ 17. *K.* pu. *mûrchitaḥ patati.*
„ 19. *K.* alam *ataḥparam asmâkaṁ jîvito-vyasanena, Saṅkalpa, citâṁ racaya.* (so scheinen auch *A.* und *B.* gelesen zu haben.)

P. 91.

Z. 1. *vaiyâsikî* fehlt in *K.*
„ 3. *sarasvati* fehlt in *K.* — *K.* vyasana-*duḥkhitasya.* — *K. prabodhâya.* — *ca* fehlt in *K.*
„ 4. *A. bhavishyati.*
„ 5. *K.* evam *abhibhûto* 'si.
„ 7. *K.* adhîtâni *ca tvayetihâsâdy*-upâ.
„ 10. 11. *K. çokâvahaḥ sindhoḥ.*
„ 12. *K.* vastu-*darçinaṁ* na *spṛiçati çokâveço.*
„ 14. *T. vikalpakaṁ.*
„ 15. *K. mohaḥ kas tadâ.* — *T. anupaçyatâṁ.*
„ 16. *K. T. çokâveça.* — *me* fehlt in *K.*
„ 17. *K.* labhate; *kva punar bhâvânâm anityatâ?*
„ 18. *K. esha yataḥ prasiddho 'yam arthaḥ.*
„ 19. *K.* sarvânartha-*vîjam.* — *iti* fehlt in *T.*

P. 92.

Z. 1. *K. vahni*-vîja.
„ 4. *K. dîpra*-çi. — *K.* sahasra-*vishamâ.*
„ 5. *api* fehlt in *A. T.* — *B. dagdhân.*
„ 6. *K. tat* sâ. — *K.* antakâle *dṛishṭâsi tâvat.*

Z. 7. *K. câparam.*
„ 8. *K.* amlshàm *apakâ.* — *K. atyantâveço bhavatâm. tathâ hi.*
„ 10. *K. kâryâmibhiḥ.*
„ 11. *K. na hi na hi* bha.
„ 17. *K.* pà. *ebhiḥ.*
„ 18. *K. masi.*
„ 19. *K.* evam *evaitat.*

P. 93.

Z. 3. *vâsanâ* fehlt in *K.*
„ 4. *A. B.* uktaṁ ca *Mârkaṇḍeyena.*
„ 7. *K.* tat *sarvathâ* sarva. — *K.* yatnaḥ *kâryaḥ.*
„ 10. *K. jagatâm.*
„ 12. *A. B. bhavaty* evaṁ. — *K. durucchedo* mamatva-granthir, *iti manye.*
„ 13. *K.* tathà *ca.* Die Worte tâvad ava. bha. fehlen in *K.*
„ 15. *K. tat-*sneha.
„ 16. *K. kañcid.*
„ 18. *K. mamatva-chedasya.*

P. 94.

Z. 2. *K. vahati* vi. — *K. mṙitâs* tava.
„ 3. *K. suhṙido.*
„ 4. *K.* bhùyo *nidhâya.*
„ 8. *çoka* fehlt in *K.* — *K.* bheshajam *âryâ* âjñàpayatu *bhavatî.*
„ 9. *vatsa* fehlt in *K.* — *K. nanûpadishṭam eva munibhiḥ.*
„ 11. *K. mahaushadhaṁ.*
„ 12. *K.* e. *evaitat. dûrnivâraṁ.*
„ 13. *K. yady* apy e. (gegen das Metrum.)
„ 14. *A. T. K. vâtâhatair.*
„ 15. *cetaso* bis *tataḥ* fehlt in *K.*
„ 16. *K. niveçyatâṁ.*
„ 17. *K.* tad *âjñâpayatu bhagavati.*

P. 95.

Z. 1. *K. smarer.*
„ 2. *A. K. kiriḍha.*
„ 3. *K. grishmeshu çitam.*
„ 5. *K.* tràto *'haṁ.* — *B. bhavatyâ.*
„ 7. *K. sampraty* upa. — *K.* jàtaṁ; *ata evâparam* u.
„ 10. *K. çucâ santapyante.*
„ 15. *K. -âtisûkskmâyata-.*
„ 17. *K. asra.*
„ 18. *K. vṙikâṅs tanau* ni. *ko vâ* ka.

P. 96.

Z. 1. *K. yadâ lolâlolâ.*
„ 2. *K.* vipad-*dehaṁ* de.
„ 3. *K. guruḥ çoko* lo.
„ 5. *A. B. tad eva tat.*
„ 7. *(upasṙitya) ahaṁ bho* fehlt in *K.*
„ 8. *K.* va. *jâyamânena* tvayà *parityakto* 'smi; *tat* pa.
„ 12. *tâta* fehlt in *K.* — *yataḥ* fehlt in *K.*
„ 13. *K. bhrâmyatâṁ.*
„ 15. *K.* priyàṇàṁ *yadâ.*
„ 16. *K. bhûri-*vi.
„ 19. *K. mâlikâ.* — *A. B. T. mallikâḥ.*

P. 97.

Z. 2. *A. B. T. K. jala-*pràyàn.
„ 3. *vatsa* fehlt in *A.* — *K. yady evaṁ* gṙihiṇà *tadâ* mu. a. *anâçramiṇâ* na.
„ 4. *K.* te *dharmacâriṇî bhavatv iti.*
„ 4. *K. vatsa!* çama. — *K. upacarishyanti.*
„ 8. *K.* anugrahàd *eva* 'u.
„ 10. *K. tvat-*prasàdanàya *preshitâḥ. etâḥ* sa.
„ 12. statt devîti *K. bhagavati.*
„ 15. *K. vatsa* yama.
„ 16. *K. ebhir* eva, *saheddnîm* à. sàm. *anutishṭhatu.* — st. sàmràjyam

A. B. yauvarājyaṁ. — *K. api ca* tvayi *svāsthyam.* — *K.* pra. *āpsyati.*

Z. 18. *A. B. T. saṅyogāc* (gegen das Metrum). — *K. jaropaplavo.*

P. 98.

Z. 2. *A. K.* prasanne *mukham* iva.

Z. 3. *K.* tad bhavatv *idānīṁ* jnā. udaka - *kriyāyai Bhāgīrathīm* ava.

„ 4. *K. Manaḥ. yad ādiçati* devī.

K. iti *Vairāgyotpattir nāma* pañcamo 'ṅkaḥ.

Sechster Akt.

Z. 11. *vatse* fehlt in *K.*

„ 14. *K.* ga. *çamaṁ samantāt.*

P. 99.

Z. 1. *K. tvaritaṁ.*

„ 2. *K.* aye *ambā Çraddhā* sa.

„ 3. *K. evābhivartate.*

„ 5. *ārogyam* fehlt in *K.* — *me* fehlt in *K.*

„ 8. *K. devo 'nujīvibhiḥ.*

„ 9. *K.* ma. *kva* prasthitāsi.

„ 11. *purushasya* fehlt in *K.*

„ 12. *K.* yā. *badhye nigrāhye* bha.

„ 13. *K. svārājyaṁ.*

„ 14. 15. *K.* evam *evaitat. yady* ātmānam *eva pratisandhatte, tadā* svārāṭ samrāṭ *vā bhavishyati.*

„ 17. *nanu* fehlt in *K.* — *A. B. T. K. vaktavye.* — *K.* anugrahaḥ *pṛicchyate.*

„ 18. *K.* devo hi *māyāṁ sa.* — *K.* iyam *iti sarvatheyaṁ* ni.

P. 100.

Z. 1. *kā* fehlt in *K.* — *A. T. rājakula*-sthitiḥ.

„ 4. *K. sakhāyo* ma.

Z. 7. *K. svāmini.*

„ 8. 9. *K.* ihāmutra *ca* bhoga-*virasaḥ svāmī.*

„ 9. *K.* tena *saḥ.*

„ 10. *sa* fehlt in *K.* (gegen das Metrum.)

„ 12. *K. samanvayaḥ.*

„ 13. *K. kathaṁ tv anumanyate.*

„ 14. *K. kṛitakṛityatām ivātmano matvā* sva.

„ 15. *K. çlatha*-vyāpāro *'dya bhūtaḥ.*

„ 16. *K.* a. *yān* upa. *ādāya*, ma. *līnas tishṭhati*, te.

„ 18. *putri tathā* fehlt in *K.* — *K. duravasthāṁ* ga.

„ 19. *vidyayā* fehlt in *K.*

P. 101.

Z. 1. *K. yad* eteshv *evāyaṁ* svāmī *Vivekopanishadoç* cintām.

„ 4. *K. vidyā-pradarçitā.*

„ 7. *K. te te* — *K. kathā-gāthādayo* vāṅ.

„ 10. *K. madhumatīṁ.* — *K.* āpannas *tat.* — *K. upachalyate.*

„ 11. *K. ihāsyatāṁ.* — statt janma *K. jarā.* — *K. T. anupadhi.*

Z. 12. *K.* ramaṇîyo *'yam* e. — *K.* vividha-*veça*-vilâsa-*lâvaṇyamayo (T. lâvaṇyamayo).*
„ 13. *K. maṅgalâdy-arghya*-pâṇiḥ. — *K tad iha.*
„ 14. *yato* fehlt in *K.*
„ 15. *'tra* fehlt in *K.* — *K. sikatâ.*

P. 102.

Z. 2. *K.* saṅkalpena *ca* pro. svâ. *ca sampratipattim* i.
„ 4. *K.* (sakhedaṁ) *hâ dhik* tâm.
„ 8. *K.* Çraddhâ. *punas tat*-pâ.
„ 9. *K. netram.*
„ 10. *evam* fehlt in *K.* — *A. B. K. etaiḥ.* — *grâsa* fehlt in *K.* — *T. B. âsthâni.* — *K.* âsthânî-*tarkaiḥ.*
„ 11. *tathaiva* fehlt in *K.* — *K. vishaya-vishamâṅgâ.*
„ 14. *K. sucirâd* yo. *samâçritâ.*
„ 16. *K. nadî vigâhyate.*
„ 18. *K.* ity *abhidhâyâ*vadhî.

P. 103.

Z. 1. *asti* fehlt in *K.*
„ 2. *K.* âdishṭ*âsmi.* — *K.* yathâ *drashṭuṁ Vivekam* ichâmi, *tatas* tvaratâṁ bhavat*îti.* tad ahaṁ *mahârâja-sakâçaṁ* prasthit*âsmi.*
„ 3. *T. bhagavati.*
„ 4. *K.* âdishṭ*âsmi.*
„ 5. *K. svâmino* ni.
„ 9. *K.* mâhâtmyaṁ *bhagavatyâ Vishṇubhaktyâ.*
„ 12. *K. krântâ* mi.
„ 14. *K pâraṁ.*
„ 19. *K.* devo *devyâ* upâ.

P. 104.

Z. 1. *me* fehlt in *K.* — *K.* yena *tvam* evaṁ bra. — statt daçâ *B avasthâ.*
Z. 5. *K.* vidhi-*vaçâd.*
„ 8. *K.* hi *tathâ tathâ* manaḥ. — statt tvatto *K. yato.*
„ 9. *K. tad* eva. — *K.* vipat-*patitasya.*
„ 10. *K.* tad *ehi darçanena* priyâlâpena *ca* sam.
„ 11. *K. pûrṇâs.*
„ 13. *K.* sakhi *pratyâgacchantî.* — *vatsayâ* fehlt in *A.* — *K.* gîtayâ *sarahasyam idam* uktâ.
„ 14. *K. yathâ-praçnam uttareṇa.*
„ 15. *K.* tathâ *ca.* — *K.* bhavishyatîti. *sâhaṁ* gu. *samakshaṁ kathaṁ* dhâ.
„ 18. *K. Vishṇubhaktyâpy* ayam *artho Viveka-svâminor uktaḥ.*
„ 19. *K.* tad *iha.*

P. 105.

Z. 4. statt vatse *K. Çraddhe.*
„ 5. *K. gṛihîtoddeçaiva.* — *K. B. gatâ.*
„ 7. st. prâg eva *A. B. Prayâge.* — st. yathâ *K. yan.*
„ 8. *çaile* fehlt in *K.* — *K. devyâ Gîtayâ saha* ta.
„ 10. *K. vidyâ*-bhayaṁ.
„ 11. *K.* tam *enam atha* saiva.
„ 12. *K. bhagavad*-âgamanam *anudhyâyan* vi.
„ 14. *A.* jñâna-*viruddhatayâ.*
„ 15. *kutaḥ* fehlt in *A. T. K.*

P. 106.

Z. 1. *K.* tad bha. *bahudhâ* pi. *asmâkaṁ vartata* ity esha dha.
„ 2. *K. devi esha svâmî Vivekena saha* vi.
„ 5. *K.* devî *svâminaḥ* pâ.
„ 6. *K.* kha. *yato* mâ. — *K.* tattva-*prabodho*dayena.
„ 7. *K.* tad *evâ*smâkaṁ.
„ 9. *K. devî bandhaṁ.*

Z. 10. *T. K. upaviçati.*
„ 14. *K.* atha *jânanti te* bhavatyâs.
„ 18. *K. teshâm̃ kevalam̃.* — *K.* mad-*vidhâraṇam̃.*

P. 107.

Z. 2. *K. çruvâdi.*
„ 8. *K. jñâsyati me* tattvam̃, tata etasyâḥ san. *katicid* vâ.
„ 11. *K. uktâ* bha.
„ 12. statt iti *T. api.* — *K.* anâthâ-*ham̃.*
„ 13. *K. vastum* — *iti* fehlt in *K.*
„ 15. *bhadre* fehlt in *K.*
„ 16. fehlt in *K.*
„ 19. *A. B. T. -ojjvalan.*

P. 108.

Z. 3. *K.* tato *yajñavidyayâ cintitam̃.*
„ 5. *K.* kriyâ *bhava-chedakar̃i.*
„ 8. *K.* tan *manye nâtiprayojana* bha. *parigrahaḥ.* — *yadi* fehlt in *K.*
„ 9. *K.* bhoktâram̃ *ca* pu. *yadi stuvati kañcit* kâlam̃ vastum icchasi, *tadâ* ko.
„ 10. *K. vyâkulita*-dr̃iço.
„ 11. *K.* kutarkopahatâ *parâmr̃ishati.*
„ 14. *K.* tas *viçveçitur îpsiteritâ.*
„ 16. *K. abodha*-pra.
„ 17. *K.* ca *viçvam̃* ka.

P. 109.

Z. 1. *K. nilâni.*
„ 3. lies *atimr̃ityum* als Ein Wort.
„ 8. *K.* bhavati *abhilashita.*
„ 12. *tataḥ* fehlt in *A. B. T.*
„ 13. *K. vibhidya.* — *A. T. bhâji. B. bhâjî. K. bhâñji.*
„ 16. *K. atideçanaiç* ca.
„ 18. *tato 'ham* fehlt in *K.* — *K.* tathaiva *prârthitavati.*

P. 110.

Z. 1. 2. *K.* tato *deva* mayâ *yasmâd viçvety-âdi paṭhitam̃.*
„ 4. *K. âlokya.*
„ 5. *asmâkam̃* fehlt in *K.*
„ 6. *K.* purushopanayanen*opâyaḥ.* — *A. B. dhriyatâm̃. T. kriyatâm̃. K.* tad *vriyatâm̃ karmopayukteyam iti.* — *K. tac ca* teshâm̃.
„ 7. *antevâsinâm̃* fehlt in *K.* — *K. etad* und *eva* fehlt in *K.*
„ 8. *K. pratitishṭhena.*
„ 9. *B. svâminoktam̃.* — *devi* fehlt in *A.*
„ 10. *îçvaram̃* und *îçvaraḥ* fehlen in *K.* — *B. karmaṇy* u.
„ 11. *K.* purushâd *îçvaro nâmânyo 'sti.*
„ 12. *punar* fehlt in *K.* — *tathâ hi* fehlt in *A. K.*
„ 17. *saharsham̃* fehlt in *K.* — *K.* sâ. Ku. *sâdhu. prajño 'si. âyushmân bhava.*
„ 18. *K.* dvau *dvau.* — *K. sahajau sa.*

P. 111.

Z. 2. *K. abhicâkastti.*
„ 4. *K. âmantrya.*
„ 6. *A. K. upâsyamânâ.*
„ 7. *A. B. K. vilokitâ.*
„ 8. *A. tattva*-viçesha. *K. dvaita*-vi.
„ 10. *K.* any*âpi.* — *K. vibhidya.*
„ 13. *A. B. anupayuktayâ; K. tâbhir anuyuktayâ.*
„ 14. *K.* âḥ *pâpe* vâ. — *K.* utpadyate *nimitta-kâraṇam îçvara iti.* anya.
„ 16. *K. eva* vi.
„ 17. *kr̃itvâ* bis *dharmiṇam* fehlt in *K.* — *K. âpâdayasi.* — *K.* re *prakr̃iti*-pra.
„ 18. *A. T. K. sarva*-pra.

P. 112.

Z. 1. *A. T. paramâṇum apy upekshaṇîyam* e.; *K.* paramâṇu-*pradhânyam* apy a.
„ 2. *eva* fehlt in *T.* — statt tathà hi *K. api ca.*
„ 3. *K. nagaraṁ.*
„ 6. *K.* tattva-*prabodho-.*
„ 7. *vikalpa* fehlt in *K.*
„ 8. *K.* anudi*tânanda*-ni.
„ 9. *A. B. T. nishphalaṁ.*
„ 11. *K. viyataḥ* kl. *'yaṁ* vi.
„ 12. *K. priṇâty ayaṁ mâṁ* pra.
„ 14. *tâbhiḥ* fehlt in *K.* — *eva kruddhâbhir* fehlt in *A. T.* — *K. abhihitaṁ.*
„ 15. *K. eshodâharanti.* — *K. patha-.* — *K. tan* ni. *sâvashṭambhaṁ* màṁ.
„ 16. *sarvâḥ* fehlt in *K.*
„ 17. statt der Worte des Purushaḥ *K. (iti sarve satrâsaṁ.)*
„ 18. *K. satvaraṁ.* — *A. T. K. âraṇyaṁ.* — *K.* pravish*ṭâsmi.*
„ 19. *K.* çail*opakaṇṭha-kalpita*-madhu. — *K.* nàtidùre *âgatya mama.*

P. 113.

Z. 2. *K.* fügt hier bereits die dritte Verszeile (Z. 11.) hinzu.
„ 3. fehlt in *K.*
„ 6. *K.* tâḍyamânà *digantaram* a. *sarvâḥ* fehlt in *K.* — Darauf fügt *K.* hinzu: *Sarve (saharshaṁ) sâdhu sâdhu!*
„ 7. *saharshaṁ* fehlt in *K.* — *K. bhavatyâm atikramaṁ* bha.
„ 12. *K.* âçramam *abhigalan*-nù.
„ 13. *ca* fehlt in *K.* — *K. vilokya.*
„ 14. *K.* ity *abhidhâya.* — *B.* iti *pâdayoḥ patitvâ* pari.
„ 16. *K. kṛityâsura*-sa. — *T. îçvaray* eva.

Z. 17. *K.* tàn *evâdhi.* — *T. gîtâyâṁ.* — *tathâ ca gîtâ* fehlt in *K.*
„ 19. *iti* fehlt in *K.*

P. 114.

Z. 1. *(sakautukaṁ) devi* fehlt in *K.*
„ 3. *K.* Upanishat *(sasmitaṁ.) keyam âtmânam ajânantaṁ pratyuttareṇa prabodhayishyâmi.*
„ 5. *K. katham âtmâ îçvaraḥ?*
„ 6. *K.* e. *evaitat; e. e.* fehlt in *T.*
„ 9. *K. tad* an.
„ 11. *K. vatsa* u. — lies uktam *apy* arthaṁ *(api* fehlt in *T.)*
„ 13. *K. nityâ*nanda.
„ 14. *K.* padàrth*ânabhijñânâd ayaṁ* vàkyàrth*ânavabodhaḥ.* (Das Übrige fehlt.)
„ 16. *K. avabodhanâya.* — *K. prajñâpayatu.*
„ 17. *A. B. K. ayam ucyate.*
„ 19. *K. tvad*-arthe.

P. 115.

Z. 5. *K.* 'smi *devyâ* Vi.
„ 6. *K. vatsa* ni. — *K. prabodhayitavyâ.*
„ 9. *K. devi* de. — *yathâ* fehlt in *T.*
„ 10. *K. praṇidhânena* vi.
„ 11. *T. prabodhodayaç* ca; *K. prabodhacandraç* ca.
„ 12. *K. saṅkrâmayishyasi.* — *K. prabodhacandraṁ.*
„ 13. *ca* fehlt in *K.* — *K. samarpya mat-sakâçam âgamishyasiti.* — *mat-sakâçaṁ* fehlt in *T.*
„ 17. *K. praviçati.*
„ 18. fehlt in *K.*

P. 116.

Z. 2. *K. pratyagra.* — statt sphuta zu lesen sphuṭa.
„ 4. *K. caisha* pu.

Z. 5. *K. prabodhacandraḥ.*
„ 7. statt kimu hṛitaṁ *K. kim uditaṁ.*
„ 8. st. *sphûtaṁ* zu lesen *syûtaṁ.* — *K.* kiṁ nu *visarpitaṁ.* — *K. nu* vâ.
„ 12. *A. abhivâdaye. K. aham abhivâdaye.*
„ 13. *K. (saçlâghaṁ.)*
„ 15. *K. (âliṅgya* sâ.) — *K. vighaṭita*-ti. — *K. jâtaṁ.*
„ 16. fehlt in *T. K.*

P. 117.

Z. 3. *K. tat* sarva. — *A. T. bhavatyâ.* — *K. Vishṇubhaktyâḥ.*
„ 5. *K. kam* apy a.
„ 6. *K. phalâṁ.*
„ 10. *khalu* fehlt in *K.* — *sarve* fehlt in *K.*
„ 11. *K. A. âlokayâmi.*
„ 12. *K. durlabhaṁ.*
„ 14. *A. upasthâpayati. K. utthâpayanti.*
„ 16. *K. bhagavati!* ataḥ paraṁ *na me* pri.
„ 18. *A. B. T. K. nirajaske.* — *K. sve* pade *'haṁ* ni.

P. 118.

Z. 3. *K. çamita*-vividho-.
„ 4. *A.* -opahata-*manasaḥ.* — *K. -onmeshâd apahata-tamas.*

K. iti *Jîvanmukti-nirûpaṇo nâma* shashṭho 'ṅkaḥ.

Nachschrift.

Durch Zufälligkeiten mancher Art, öftern Wechsel des Wohnortes und Beginn anderer Arbeiten ist die Vollendung der Herausgabe dieses Schauspiels verzögert worden. Obgleich ein späteres Product der Sanskrit-Literatur, gehört der Prabodha-Chandrodaya doch zu den geistreichsten Werken der Indischen Poesie, und eine vollständige Mittheilung des exegetischen Materials schien mir Pflicht. Ich begann die Ausgabe, wie ich gern eingestehe, mit nicht ausreichender Kenntniss der Sprache und des philosophischen Inhalts; ich glaube, ich würde jetzt eine bessere Arbeit liefern, wenn ich von neuem beginnen könnte. Das, was ich jetzt in diesem zweiten Hefte den Freunden der Indischen Literatur biete, wird es aber jedem möglich machen, den Inhalt des Dramas nach seiner ganzen Bedeutung zu fassen und Das zu verbessern, was ich Fehlerhaftes habe drucken lassen.

Das Wichtigste für unsere weitere Kenntniss der Indischen Poesien ist das Studium der Scholien. Leider hat man dies Studium bis jetzt noch zu sehr vernachlässigt und selbst schwierige Gedichte zu ediren gewagt, ohne vorher mit den erklärenden Anmerkungen der einheimischen Gelehrten sich bekannt gemacht zu haben. Wie darf man glauben, hier in Europa mit Sicherheit Das ohne Scholien verstehen zu wollen, wozu die Indier

selbst der ausführlichen Erläuterungen nicht entbehren können? Auszüge aus den Scholien zu geben, halte ich nicht für rathsam; die Gesichtspunkte, von denen Jeder bei solchen Excerpten ausgeht, sind zu beschränkt; der Eine wird vorzugsweise die Erklärung des Grammatischen und Lexikalischen, der Andere die Erläuterung des Sachlichen auswählen. Eine Notiz, die jetzt noch als unscheinbar ganz unbedeutend bei Seite gelassen wird, kann späterhin in den Augen eines andern Lesers von der grössten Wichtigkeit sein. Diese Gründe haben mich bestimmt, den vollständigen Commentar des Râmadâsa abdrucken zu lassen. Vieles ist mir in diesen Scholien nicht ganz verständlich, manches auch gewiss corrumpirt, und dennoch hoffe ich, hierdurch wesentlich nicht nur das Verständniss dieses Dramas, sondern der Indischen Poesie und Philosophie überhaupt, gefördert zu haben. Dem Texte dieser Scholien liegen die Handschriften A. und B. zu Grunde; die Vergleichung einer dritten Handschrift würde die Fehler meines Abdruckes wohl alle heben.

Die Calcuttaer Ausgabe, die ich leider erst benutzen konnte, als meine auf Râmadâsa's Scholien begründete Edition im Drucke schon ganz vollendet war, enthält ebenfalls einen vollständigen Commentar, den ich mit der Chiffre *K.* bezeichnet, unmittelbar mit den Scholien des Râmadâsa habe wieder abdrucken lassen. Beide Commentare ergänzen sich oft gegenseitig, der eine erklärt, was der andere unbemerkt hat vorübergehen lassen, und auch wo sie ganz übereinstimmen, dient gerade dies zur Bestätigung einer Auffassung; es ist ja doch immer in andern Worten, und die verschiedene Wendung desselben Satzes, die verschiedenen Synonyme für denselben Ausdruck, fördern uns in dem richtigen Verständniss des oft sehr schwierigen Textes.

Die Handschriften A. B. C. und T. enthalten alle dieselbe Text-Recension des Râmadâsa, und die Zahl der eigentlichen Varianten ist daher äusserst unbedeutend. Sehr abweichend dagegen von dieser Recension, die mein Text möglichst treu wiedergiebt, ist die Recension der Calcuttaer Ausgabe, die ich übrigens im Ganzen unter der Recension des Râmadâsa finde. Ich habe alle Abweichungen dieser Ausgabe notirt, und fast jede Zeile, namentlich der Prosa, bietet mehr oder weniger grössere Varianten dar.

Die verschiedenen Formen der Prakrit-Wörter, wie sie die Handschriften in unzähliger Mannigfaltigkeit darbieten, habe ich nicht mit unter die Varianten aufgenommen. Als ich die Arbeit begann, fehlte noch jeder sichere Anhalt für das Studium dieser Dialekte, wie sie uns später die Arbeiten der Herren Lassen, Höfer und Delius geliefert haben, und ich will nicht läugnen, dass ich zu jener Zeit noch sehr von der Ansicht durchdrungen war, die Prakrit-Dialekte der Schauspiele seien nach schwacher Analogie wirklicher Volkssprachen fingirte Sprachen. Wenn auch etwas von dieser Ansicht gewiss wahr ist, so war ich damals doch zu sehr von der reinen Willkühr der Dichter bei der Wahl der Prakrit-Formen überzeugt, und legte

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leider zu wenig Gewicht auf die Varianten der Handschriften, insofern sie eben nur die Form der Wörter betraf, um sie sorgfältig und genau in meiner Abschrift zu notiren. Diese Arbeit, wie manches Andere, hat dereinst ein späterer Herausgeber nachzuholen.

Eine Übersetzung des Dramas halte ich jetzt, nachdem Hr. Dr. Goldstücker die seinige hat drucken lassen [1]), für überflüssig. Im Ganzen ist die Arbeit des Hrn. G. genügend, und manche Irrthümer, die sie enthält, verbessern sich leicht mit Hülfe der Scholien. Soll nach dieser Übersetzung wieder eine neue geliefert werden, so muss sie auch der schönen Form des Originals nachstreben, und um eine solche formgerechte Übersetzung zu liefern, hat mir der Himmel das Talent versagt.

Dass ich beides, Scholien und Varianten, in lateinischer statt in der Devanâgarî-Schrift habe drucken lassen, bedarf nur das Eine Wort der Entschuldigung, dass der Druck sonst ganz hätte unterbleiben müssen. Da mir nur die Wahl blieb zwischen dem Aufgeben der Sache oder der Form, so konnte ich nicht lange schwanken. Kann ich ein Gemälde nicht mit der Pracht seiner Farben erwerben, so giebt auch der Kupferstich mir ein Bild von der geistigen Intention des Künstlers. Etwas dem analog ist dieser Versuch, einen ausführlichen Sanskrittext in bescheidener Form dem Publicum mitzutheilen. Wer würde nicht gern in Rosen's Ausgabe des Rig-Veda den ganzen Sayanâcârya in lateinischer Schrift lesen? Ich habe wenigstens noch Niemanden darüber klagen hören, dass Rosen seine Auszüge aus diesem unentbehrlichen Hülfsmittel zum Verständniss dieser ehrwürdigen Denkmale des grauesten Alterthums in lateinischer Schrift hat drucken lassen, wohl aber, dass er eben nur Auszüge mitgetheilt hat. Was die Umschreibung der Devanâgarî-Buchstaben in lateinische betrifft, so verweise ich auf eine frühere kleine Schrift von mir [2]).

Leipzig, Januar 1845.

Hermann Brockhaus.

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1) *Prabodha-Chandrodaya* oder die Geburt des Begriffs. Ein theologisch-philosophisches Drama von *Krishna-Miçra*. Zum Erstenmal aus dem Sanskrit ins Deutsche übersetzt. Mit einem Vorworte eingeführt von Karl Rosenkranz. Königsb. 1842.

2) Über den Druck Sanskritischer Werke mit Lateinischen Buchstaben. Leipzig, 1841.

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